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The Liturgy and the Missions

A Study of the Liturgy, Its Meaning and Implications, with Special Reference to the Missions.

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The Liturgy and the Missions

A Study of the Liturgy, Its Meaning and Implications, with Special Reference to the Missions

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Foreword

The scope of this study is limited by its purpose. That purpose is to suggest how the Liturgy is the indispensable instrument in furthering the Kingdom of God on earth. Details of the development of the Liturgy, the contrasts of the family likenesses in the various rites, the political influences as well as the local customs that indirectly or directly had a bearing on all this, the theology, in all its phases, of the Liturgy, the meaning of each prayer, the description of each action, and other aspects would be of interest and of profit. But this pamphlet is not intended as a well-documented academic thesis, nor as a tract on the history of the Liturgy. It is rather interpretative. It aims at inspiring readers with the spirit of the Liturgy. We wish to show why the Liturgy is the Christian way of life, and how it educates us for life.

I ask your charitable indulgence for its defects and limitations even within its chosen scope. It has been written under pressure of time and during the stress of illness and convalescence. But as "the show must go on," so must the studies continue! What this particular study lacks in perfection of detail or style, I trust will be compensated for by the conviction with which it has been done, and the desire to contribute even such a mite as this to the work of the Propagation of the Faith.

1.
Introduction

1. The world of our day is a paradox. Perhaps more than ever before in history human beings have a sense of the organic nature of the human race; they sense the need of "the family of nations." But the achievement of this ideal, or even its approximation, is delayed and endangered by individuals and groups who desire not justice and charity but solely their own utilitarian ambitions. As a consequence we see the self-sufficient enslaved by their self-sufficiency. But they also prevent a suffering world from readjusting itself in all its interdependent parts. For though the modern man admits he is a social being, he seems to believe that the law of the survival of the fittest is the law of justice.

2. While such an attitude is demonstrably a fruit of heresy, it is well to note that, to some degree or other, every heresy has left its imprint on the Mystical Body of Christ, like scarred tissue. The recurrence throughout history of Manichaeism is one of many such instances. But the taint of Modernism we find not only among the "liberals" outside the Church, but also its essential individualism is found even where least expected in the Fold. There is, for example, too common a tendency to identify Church interests with an individual opinion or prejudice, or limiting the interests of the Church to the well-being of a parish, or to the geographical limitations of a diocese. An Archbishop, for example, who had exhorted his priests to cooperate with an activity bigger than the territorial range of their daily lives, was rebuffed by them. His comment was: "I have

never seen such a provincial clergy!" There was the case, too, of a zealous young priest, now dead, who had done great apostolic work among the non-Catholics in the sphere of his spiritual authority and influence. But his brother clergy called him "the Protestant priest." His retort was: "I became a priest to save souls." The infection of the times affects us in such ways by our assuming that the Church is a sect rather than a Divine organism for the restoration of the human race to God. We have been commanded to go, and preach to the *whole world.*

3. There is a Divinely instituted means to this. *Mysterium fidei quod pro vobis and pro multis effundetur in remissionem peccatorum.* St. Augustine reminded us: "Let us ever keep in mind that Jesus Christ is our Head and that we are His members. Since we form one body only with Him, is it not natural that we should have one heart, one voice, and that the mind and cry of one should be the mind and cry of all?" Pius XI and his Apostolic Constitution of December 20, 1928, went further: "Hence there is a kind of intimate relationship between dogma and sacred liturgy, and likewise between Christian worship and the sanctification of souls" . . . "care for the liturgical and musical instruction of the people, since it is so much connected with Christian doctrine. This will be more easily accomplished by instruction in liturgical chant." Pius XI was only following through the well-devised policy of Pius X "to restore all things in Christ." Yet how its objective has been missed! The late Monsignor Manzetti, for instance, used to tell of a bishop who said of the *Motu Proprio* on music: "The Church has come to a sad pass when all the Pope can write about is music." Both Pius X and Pius XI made it abundantly clear that the reform of liturgical music was really that the purpose of the Liturgy be realized and that the spirit of Christianity be restored. "The faithful assemble in the Church for no other reason than that of acquiring this Christian spirit from its foremost and indispensable source which is the active participation in the mysteries." For as the great Abbot Guéranger reminded us: "This liturgical prayer would soon become powerless were the faithful not to take a real share in it, or at least not to associate them-

selves to it in heart. *It can heal and save the world, but only on condition that it be understood.*"

4. That it be understood and duly used is of the utmost importance in this crisis in history. For the lines of battle are clear; the issue Michael declared when he defended the rights of God against the cohorts of Lucifer. Lucifer is still "the father of the sons of pride." He can move us only as man can move us, by persuasion. He attempts this by suggesting to us self-fulfillment and happiness under the species of liberty. It is really the suggestion that we see the fulfillment of our being by denying and cutting ourselves off from the source and Conserver of that being. Yet Pere Garrigou-Lagrange, O.P., has reminded us of "the great law of progressive development in all created things, that is that the perfection of anything whatsoever is for it to be like its cause." St. Thomas Aquinas said: "The proper perfection of the effect is its likeness to the agent for every agent makes its like." The perfection of a boy, for example, is that he become a man; of a disciple that he become like his master. This fulfillment is what St. Thomas says the purpose of education is: personal integration through universalization. He says that in seeking the good of the whole we seek (even achieve!) our own good, because the good of the part depends on the good of the whole. Modernism is the isolationism of sin. Having attempted to cut ourselves off from God, we have also cut ourselves off from each other. This is why Pius X said that what we need today is "not speech but worship."

5. The spectre of Communism offers evidence of this. For if Christians had been living the common life of the Church, which the Liturgy is, the materialistic perversion of the Mystical Body could not have developed. It is the mercy of Divine Justice that the apple or the mess of pottage we choose in place of participation in the life of God always limits our point of view and enslaves us. When we love something more than God, or as much as God, or in opposition to Him, we are absorbed by that idol, not in the sense of the fulfillment we believe it will bestow on us, but we are literally lost. This essential and funda-

mental difference between the hierarchy of Divine Authority in the Mystical Body of Christ and totalitarian absorption of human dignity and human rights is missed completely by our unthinking and relativistic age. This is why our civilization and culture are endangered.

6. The historical relationship of worship and culture prove this. For culture has more than an etymological relationship to *cultus*. Christopher Dawson, among others, has told us a lot about this relationship. The dictionary defines culture as "an intellectual, moral, and social refining." This refining is achieved through a common life under the guidance of a common thought. It is a state of being prepared (like bacteria in the nutrient media) through enlightenment and the discipline of moral training. Culture is thus the integration of forces through reliance on a Superior Being. Dawson, for example, defines culture as a "common way of life—a particular adjustment of man to his natural surroundings and his economic needs." History compels us to add to this definition: "in the light of dependence on a Higher Power." For the rational and spiritual element exceeds racial and geographic limits. Spengler, as evidence of this, enumerates eight cultures: Egypt, Babylonia, India, China, the Maya of Central America, classical antiquity, Arabia, and Western Europe or Christian civilization. History, as a matter of fact, is a vast system of inter-cultural relations, as the influence of inventions, arts and thought prove. The spiritual element is thus the synthesizing one. It is a catholicizing spirit through an aceticism or self-sacrifice peculiar to culture. It is liberation from the superfluities of life. We are free because being freed from self we are freed from the matter or created things we use for our sakes instead of as acts of worship of God. Christopher Dawson emphasizes this. He says: "The vital and creative power behind every culture is a spiritual one." This is why it "can be understood only from within. It is a spiritual community which owes its unity to common beliefs and a common attitude to life."

7. The Communists have common beliefs and a common attitude to life. But they are wholly negative of culture. Its

inexorable economic laws, its materialistic Utopia of the enslavement of man through looking on him as a mere thing, a cog in a machine, just as much as the avowed capitalist of the Industrial Era looked on him, is the fruit of Materialistic Evolution. In denying final causality the Modernistic philosophy, of which this is a phase, has cut itself off from the root of culture. There can hardly be a refining when one is immersed in matter. With the denial of truth, goodness and beauty, how can there be an intellectual, moral, or social refining? This refining implies a free gift of a lesser for a greater good. It is the soaring of the spirit by means of the power of the Spirit. But the victims of atheistic materialism are sucked to destruction by the spirit of power. It is the difference between, "I will not serve. I will be like unto God" and "Behold, I take unto Myself a Body, and I come that I may do Thy will, O Lord."

8. Where do we come in here? We can see and learn even from the pagans of history. The practical relationship of worship to culture has always been through ritual. It means the same thing as morality—order. Even with the pagans, ritual regulated life; it was the people's part in the eternal order which governs the universe. They called it "the Way of Heaven." (It is significant for our own civilization that the Benedictines, whose life is essentially ritualistic, laid the cultural foundations of modern Europe, and so of modern life.) Dawson says:

> It is difficult to exaggerate the debt that the world owes to the archaic ritual cultures. . . . for they laid the foundations on which the whole later development of civilization has been built, e.g., the invention of writing, and of the calendar, the discovery of the use of metals, architecture, engineering, almost all the arts and crafts of daily life, as practised down to today in the Near and Far East. We can measure their achievements in a degree by their monuments, pyramids, temples, etc.) which are unsurpassed in majesty of form and power of execution by the works of modern man.

9. If natural religion could achieve this, why is not the supernatural religion of Christ the dynamic force in society today more than it is? Because it is not in the hearts of Christians. We

lack the *sensus Christi*. Perhaps this can be seen by indirection. Years ago, for instance, a well-known American woman writer quoted Anatole France as having defined culture as "adventure among the masterpieces." But she added: "To be cultured one must first have a soul that is capable of adventures among the masterpieces; then a soul that has been given some opportunity for adventuring. But the soul must have its own adventures, not someone else's, or it is only pseudo-culture." In the Liturgy, as we hope to show, we have daily opportunity for such adventuring, right into the Heart of God. The *Preface* of Christmas tells us this: "While we look on God with visible means, we are ravished by invisible realities." Apparently not only are we not so ravished, but sometimes we are unconscious of or indifferent to the visible means. The ritual is too often the formalism Christ condemned in the Pharisees. We have been guilty of what E. I. Watkin calls "doctrinal and ecclesiastical materialism." As a consequence, we have been giving further proof that cultures mummify when only external. For history offers evidence that so long as the rituals were internal as well as external, the civilizations flourished. But when they became an empty formalism, the civilizations began to disintegrate.

10. We wish to suggest to you that the Liturgy is the gateway to the adventure and conquest of life. It is not a sterile intellectualism. It is not an archaic ceremony to bore. It offers infinitely more than mere aesthetic interest. It is the channel of life. It is the Christian way of life. St. Augustine said: "My life shall be a real life, being full of Thee." St. Catherine of Siena called Christ "the Bridge." In this regard, she puts these words into the mouth of the Father: "It is not enough in order that you should have life that My Son should have made you this Bridge unless you walk thereon." It is the purpose of this study to indicate the essential means by which we are so to walk. Like Francis Thompson we wish to strive to see "the Is beyond the Seems." Then there will be that identity of Christians with Christ which will renew the face of the earth.

2.

The Priesthood of Christ

11. This was the mission of Christ which gives purpose to the missionary work of His Mystical Body. Only as we are duly accredited representatives of the Supreme Mediator, Who alone has given authentic credentials that He was sent and why, can we be true missionaries. For the restoration of life there must be its hierarchical reintegration. Christ's mediation between God and the people, giving Divine things to the people, and offering the prayers of the people to God as well as satisfying for sins, is the means of this reparation. Such restoration is of the essence of the priesthood. So, St. Thomas concludes Christ is especially fitting to be a priest because He gathered Divine things for men and reconciled humanity to God. In fact, it is *de fide* that Christ as Man was a priest.

12. He was also the Perfect Victim for the Sacrifice which effected His priestly mediation. St. Augustine, for example, said: "As the visible sacrifice is the sign of the invisible one." This is to say, that the nature of sacrifice is the offering by man of his spirit to God. St. Thomas says man needs this sacrifice for the remission of sins, to be conserved in peace and salvation through grace, and to be perfectly united to God. The Old Law typified these by the sin offering, the peace offering, and the holocaust. Christ fulfilled the figures of the Law by wiping out our sins, gaining grace for us, and fitting us for the perfection of glory. In sacrifice, as the centre of life and source of culture,

in other words, we are only following "the great law of progressive development." For, as St. Thomas argues: "Everything seeks its own perfection; therefore everything seeks to be like its efficient cause." He who merely *participates* in being desires to become more and more identified with Him who is Being.

13. St. Thomas goes further. He says that in sin both the guilt and the punishment must be eradicated. Grace wipes out sin by converting the heart to God. Punishment is wholly wiped out by man satisfying God. Christ's Priesthood effected both of these. For in virtue of His mediation grace was given, and satisfaction was made. As we ourselves could not approach God, only the mediation of the God-man could achieve this. We can only participate in the effects of Christ's Priesthood. He is the Fount of all priesthood. The Old Law's priesthood merely prefigured His, and the priest of the New Law operates in Christ's person. The Liturgy is actually this operation. Hence its need. Its practical nature can be suggested by what St. Thomas says typified the superiority as to prefiguring of the priesthood "according to the order of Melchisedech" over the legal priesthood. It is, he says, in the fact that in the Old Law once a year the Pontiff went into the Holy of Holies with the blood of the victims who had been slain outside. So Christ entered heaven, preparing the way for our entry by His Blood flowing on the earth for us. *Mysterium fidei quod pro vobis and pro multis effundetur in remissionem peccatorum.*

14. By reason of the effects of this Priesthood, God adopted us as His sons. He admitted us to participation in His heritage. By the grace of Christ, God's Natural Son, we are made fit for adoption. Our adopted sonship has a likeness to the Natural Sonship of Christ. Like all other creatures, our very being bears the imprint of the Word of Wisdom which willed it. A rational creature, as St. Augustine reminds us, has, therefore, "a capacity for God." Yet the adoption of sons is even a more intimate relationship than knowing God by reason and by faith. It is by the unity which the Son has with His Father. This union between

God and man through Christ is made by grace and by charity, St. John tells us. As a result of this union an eternal heritage is owed us.

15. This is the basis for respect for the members of Christ, because of the missionary work of Christ we know why the human personality must be respected. Man's rights to the full realization of that personality are rooted in his nature and in the eternal destiny repurchased for him by Christ. Through our Divine adoption we are organs of the Holy Ghost. This adoption through the priesthood of Christ is the practical purpose of the Mystical Body. It is the Communion of Saints. The Holy Ghost, for example, lived and operated in the saints who are now configured to the Body of Christ by a glorious resurrection, says St. Thomas, and they are still channels of God's favors. We, too, are ministers of the Divine Spirit, both for ourselves and others, through that charity which is the life stream of the Mystical Body. To be a missionary is, among other things, to appreciate that there are millions of souls who all are potential members of the Mystical Body, and that therefore we cannot presume, as organs of the Spirit of God's love, to limit that infinite Spirit in its operations. For while Christ was the Perfect Mediator, since He united the extremes of man's sinfulness and God's mercy, He does use imperfect mediators to carry on the office of the priesthood. Their function is to cooperate as to the union of men with God by ministering to needy souls, and disposing them to take full advantage of the Priesthood of Christ.

16. I have purposely dwelt, with St. Thomas as guide, on this Priesthood because the Liturgy *is* its functioning. It is why the Angelic Doctor says that "every ordination is, as it were, a new creation." The beauty, power and the glory of Divinity Itself is thus channeled and tapped for men. This, too, is why liturgical prayers end: "through the same Jesus Christ, Our Lord." For while man, for his individual integration, needs vocal and mental prayer, and physical aids to this contemplation ("The universe exists for the man of prayer") man is also a social being. His personal perfection depends upon his participation

in the life of the whole. Otherwise it is the case of the branch cut off from the vine. That participation is not, however, merely with his fellowmen. His zeal for souls is the overflow and natural consequences of his participation in the social life of God, the Trinity. In proportion to such participation do we have that love which spends itself for others, because, in and through Christ, it identifies itself with others. This is the mercy which makes us God-like. It is the spirit which makes missionaries, and propagates the Faith.

17. Not only have we seen the relationship between worship and culture, but whether one takes a period of Church history, like the first two or three centuries, or individual priests and missionaries (aren't they synonymous?) like St. Vincent Ferrer or the Curé d'Ars, we have evidence that the Church's most effective and practical influence for the realization of the Beatitudes has been when the ceremonies attending the sacerdotal acts of Christ in the Liturgy have been performed with fullness, dignity, intelligence, and devotion. It is when the individual priest is conscious, with a personal devotion, that he is acting in the Person of Christ. He is opening the windows of the senses and of man's spiritual faculties to the supernatural life which is denied today. Some months ago, for example, a Christian Democratic member of the Italian Constituent Assembly was quoted as having said there that the world crisis is primarily and essentially due to this flight from the supernatural world. This Christian legislator emphasized that the supernatural outlook, however, must still mould politics, economics, art and all other phases of life. We have, in a word, need of a new Christian civilization. This is why he said: "In reality we cannot run away from the dialogue with Christ."

3.

The Roman Liturgy

18. This dialogue means the Divine Order. We have seen that "spiritual" means order. This is the meaning, too, of *Ordinarium Missae*. It does not mean the ordinary or Common of the Mass but rather the complete plan of the Mass, embracing the Proper as well as the Common. If clarification of this were necessary we could find it in the *Ordines Romani*. This was the early ceremonial which apparently was a development of the earlier Gelasian and Gregorian Sacramentaries. Earlier still had been the Leonine Sacramentary. It was in this, as contrasted with the *Apostolic Tradition* by St. Hippolytus, that the Roman character of the Liturgy became more pronounced. The Roman Liturgy, like the other Latin and Oriental Liturgies, was local. How the liturgical language was changed in Rome from Greek to Latin authorities admit ignorance. But it is a striking phenomenon, with latent apologetic value, that the local Liturgy of Rome gradually absorbed the other Latin Liturgies. Dom Cabrol tells us that by the 13th century it was the reigning Liturgy in the West, except for such places as Toledo, Milan and some other churches. The Roman calendar, Roman formulas, and the authors of liturgical books are Roman to the degree, in some instances, that these authors were the Popes themselves. As Dom Cabrol has remarked, it was the Pope, as Bishop of Rome, who is the high priest of this liturgy. He determined its details, enriched or simplified and reformed according to the circumstances.

19. It is interesting to note in this not only the official, unifying action of the Vicar of Christ, but also that the Roman Liturgy in becoming the Liturgy of the West adopted certain usages and formulas from the East and especially from the Gallican Liturgy. This is so true that the *Missal, Ritual, Pontifical, Breviary* and even the *Martyrology* and *Ceremonial* we have today are not purely Roman documents. To see that pure Roman Liturgy we are told we would have to go back to before the 8th century, probably to the 5th and 6th. Even the Gelasian and Gregorian Sacramentaries are not purely Roman; they received many Gallican additions. But even with these additions the purely Roman phases shine out from later additions by contrast.

20. Dom Cabrol said that to write the comprehensive history of all this would require not only a liturgist but a theologian, a critic, and an historian. This study most certainly is not meant to be such a history. But we think it important to call attention to the chief characteristic of the Roman Liturgy as contrasted with not only the other Latin Liturgies which left their imprint but also with the Liturgies of the East. It befits the supreme Sacrifice. For while the Roman Liturgy is realistic and practical, especially by taking man as man and appealing to his dramatic instinct that he may participate in the Drama of the ages, there is a certain austerity and sobriety, a seriousness and dignity, a simplicity and a power peculiar to the transcendentals. Dom Cabrol has characterized it as *classic* as opposed to the *romanticism* of other Liturgies. Whole-hearted adherence to the wise liturgical laws of the Church would enable us to restore more of that classicism of thought, art and devotion to our churches, and to both liturgical and non-liturgical services. For the tendency today seems to be not merely romanticism but sentimentalism, to say nothing of commercialism.

21. Obviously, the more we remain faithful to this classic character of the Roman Liturgy the nearer we approach the simplicity and unction of the Last Supper, to say nothing of the starkness of the overwhelming Love on Calvary. In keeping the

simple essential in mind, we shall be achieving the universality of appeal that is not only classic but Catholic. It was this classic character that certainly marked the earliest Roman Liturgy. It is generally conceded by liturgical authorities that the *Ordinarium Missae* was of apostolic origin, being carried by Sts. Peter and Paul to Rome. Its universality at this period seems clear from such works as those of St. Justin. Everywhere the Liturgy had the same general lines or characteristics. The local additions came later. But just as heresies rose, Rome was there to speak and to act definitively. In our day of rank individualism, of bad taste and of appalling manners in the sanctuary even more than in the name, it is significant that the Holy Father has again spoken, stressing what has characterized the Roman Liturgy from the Cenacle and Calvary.

22. Due especially to the necessary limitations of this study, our plan is now to call attention to the simple, practical and integrating purposes of the Church in what is her life, and education to that life. Again the catholicity of the Church is marked. That the law of charity may be fulfilled, the Church in the Liturgy appeals to the whole of man, and to all men. This fact is what we hope will shed light in our brief interpretation of the various parts and steps in the *Ordinarium Missae*. Perhaps it has best been expressed by St. Thomas: "The Christian religion, which promises beatitude both to soul and to body, guides man not merely in spiritual things but also in the use of material things. Its rules are called universal because they contain and regulate the whole of life, and everything which in any way pertains to man." The Church in the Liturgy, for example, appeals to human emotions through the senses, instructs the intelligence, moves the will, and brings men into reunion as a corporate entity. Cardinal Schuster, O.S.B., has stated this in even a more comprehensive way:

> The sacred Liturgy, in its widest sense, has for its objective the religious and supernatural policy of Christianity in its various expressions, whether sacramental, euchological, ritual,

literary or artistic. It embraces, therefore, as in a vast combination, the highest efforts of the human mind to grasp and express that which is indescribable and divine. . . . The domain of the Liturgy is unsurpassed in range by any other science, embracing as it does the origin of man, his essential relations with his Creator, the Redemption, the sacraments, divine grace, Christian eschatology; in fact, whatever is most sublime and beautiful, most necessary and important in the whole world.

4.

The Mass

23. As this is not a history of the Liturgy but rather a practical interpretation of it that the missionary work of the Church might be the more efficaciously realized, for those interested in the history we hope the bibliography will be some help. But with the Liturgy, as in other things, the history counts less and the interpretation more. Repeatedly, for example, I have heard talks or read books on the Mass, and almost always they have been of the mere externals. All these have a necessary and important part to play. But one can have the historical facts of the Liturgy on the tip of his tongue to enlighten or to confound, just as all the aesthetic details of a liturgical ceremony may be perfect, and the rubrics scrupulously carried out, and yet miss the whole purpose of the Liturgy and be lacking completely in its spirit, which is sensitivity to Christ. Because of this we are treating the Mass and the Sacraments from a psychological rather than a physical point of view. For until we realize the psychology of the Liturgy we cannot be successful missionaries. Christ came to rewin the will of men. The Liturgy is the perpetuation of that Divine effort.

24. So as an *Ordo Missae,* instead of taking each part and explaining its history or its special meaning, our purpose is rather to explain the psychological reason for the Prayer and the Instruction in the Mass of the Catechumens, and the very practical nature of the integral parts of the Sacrifice or the Mass of the Faithful, that is, the oblation, the immolation, and the com-

munion. Thus can be clearly seen how Christ has come down to our level to lift us back to His. We see the Divine wisdom of our Mother, the Church, in her taking us, as it were, in her arms, gradually teaching us to walk and talk in the way of Christ, and finally sending us out that we dispose others for this training.

Mass of The Catechumens

Praise

25. The ritual of the Church is necessarily sacramental because of man's nature. St. Paul said: "The invisible things are perceived by those which are made." St. Thomas says: "The human mind needs to be led by sensible things to be joined to God." The Council of Trent amplified these statements: "As human nature is so made that it is not easily elevated to meditation on things divine without exterior support, the pious and maternal Church has instituted certain rites, ceremonies, to the end that the spirit of the faithful be excited by these visible signs of religion and piety to the contemplation of the higher mysteries." In other words, since our knowledge comes through our senses, and "the will follows the understanding," (St. Augustine) before the will can be rewon there must be a stirring of the emotions through an appeal to the senses. A blind man, for instance, knows nothing of color. Hence, St. Thomas concludes, there must be external devotion (as a bodily submission to God as well as because of the psychological necessity) before we can achieve internal devotion. This is the end of the Liturgy and of missionary endeavor—the alacrity of the will in the service of God.

26. If we kept this psychological fact in mind, the extremes of Puritanism and of Aestheticism would be avoided. The Puritan condemns all beauty because it is an appeal to the senses, and they are sinful. On the other hand, the Aesthete is more interested in beautiful objects (the texture of a vestment, the cut of a chasuble, the fumes of incense, etc., etc.) than in beauty itself. The Puritan denies the emotions; the Aesthete gives them full rein as being the purpose of life. Both of them are guilty of

Phariseeism because they convert means into ends. Virtue (or what he arbitrarily deems virtue) the Puritan considers an end in itself, whereas it is only a means to God, a harnessing of our powers to Him. The Aesthete believes emotional stimulation is an end in itself instead of the incitement of powers meant to move us to good, to combat evil, and to fight for justice. Neither the Puritan nor the Aesthete recognize the moral virtues, for whereas one is lacking in temperance and fortitude, the other knows not prudence or justice.

27. The Church here, as elsewhere, keeps that balance which is the health of the spirit of sanctity. Intelligently she conserves order. With the modern psychologist, for example, she has always appreciated the fact that "no act is a complete act unless it be a passionate act." (Does not the law of Divine Love tell us this, to love God with our *whole* being?) Modern science tells us also that "the presence in the consciousness of appropriate feelings is indispensable to mental assimilation." At the same time, because we are rational beings, the Divine Order is to be realized in and through us because of this participation in Divine Wisdom. While, therefore, the senses must be appealed to, they must not be rested in. They are sieves rather than reservoirs. They are not to blind us or befog us, and so divert the will from its ultimate goal, but are to free us for the contemplation of mystery.

28. The very meaning of "sacrament" connotes this. It is an external sign of an internal reality. St. Thomas says that "a sacrament is a sign of a holy thing in so far as it makes men holy." This can be only by getting beyond the symbol to its spiritual content, or the symbol ceases to be a symbol. Failure to realize this is the core of "doctrinal and ecclesiastical materialism." As a consequence too many, subconsciously but practically, assume the Modernistic attitude that the worship of God is merely the emotionism known as "religious experience." A well-known modern philosopher has described this as being "the substitution of subjective emotion for an honest effort to think, or involves refusal to think at all." We find evidence of this Modern-

istic attitude in Catholics in as much as they are content with mere externals. There is too little of "faith seeking understanding." Does not this explain why Pius X called attention to the apathy and timidity of even good people, because of the weakening of religious ideas? Too many are interested only in feelings, and not enough in the revealed truths of God. They are not sufficiently rooted in reality, and obviously unreality cannot solve human problems.

29. In proportion as this is true, we miss the whole point of the Incarnation in the origin of missiology. Pius X told us that the Church surrounds us with beauty that we may "pray on beauty." Here again, he was trying to restore all things in Christ to a Christianity that has been attempting to live without Him. For St. Thomas says that "the function of the priesthood is to impress beauty on the soul." It is to conform us to Him Whom St. Augustine calls "the Art of God."

30. This is the purpose of the arts in the Liturgy. As "the law of prayer is the law of song," liturgically speaking, so we might say "the law of prayer is the law of liturgical art" of all kinds. St. Thomas states the general principle in what he says of liturgical song: "Vocal praise is necessary that the affection of man be moved towards God. Whatever is able to be useful to this end is fitting in Divine praises." He also says in answering the objection that praise of mind is above that of the lips, and that the former is impeded by the latter: "Singing which is used deliberately for pleasure withdraws the mind from the consideration of those things which are sung. But if one sing because of devotion he considers more attentively what is said, both because he delays longer on it, and because (and he quotes St. Augustine) all the affections of the soul have for sweet diversity their proper modes in the voice and singing which excites these emotions by a hidden familiarity." Yet St. Augustine also said: "When it happens to me that the singing moves me more than that which is sung, I confess myself penalty to sin, and then I do not wish to hear the singing." Just apply what these Doctors have said of liturgical music to the other arts in worship, and you will see why we do not see "the Is beyond the Seems."

31. There is not only a great inconsistency but a genuine stupidity here. We would, for example, resent being branded heretics; and we become indignant if anyone imply we are not already wearing a halo: but we never examine our consciences about our sins against beauty in the service of God. Too many churches everywhere bear appalling testimony to the need of such an examination of conscience. The same applies not only to the church and its ornamentation but in a special way to our private interpretation (despite Canon Law) of the laws of liturgical music. Here the words of Vittoria, the composer, can be applied not only to the inexcusably bad taste in music in our churches but also to altars, vestments, sculpture, painting and all the other materials the Church uses as discrete wrappings of Divine Truth but also as excitants to the pursuit and service of that Truth. Vittoria said:

> Many evil and depraved men abuse music as an excitant in order to plunge into earthly delights, instead of raising themselves by means of it to the contemplation of God and of divine things. . . . The art of song should be entirely devoted to the aim and end for which it was originally intended, namely, to the praise of God.

32. If we ourselves lack good taste in these matters that have been incorporated into the work of the Incarnation and Redemption, the quickest way to acquire it is obediently (with properly enlightened guidance) to conform to the laws of liturgical art which embody the aesthetic teaching of the Church as far as worship is concerned. Dom Augustine, O.S.B. reduces these to three: 1) the liturgical purpose of the arts; 2) the tradition of liturgical arts; 3) and the Church's actual legislation regarding their use. They should be a compass for us.

33. The liturgical purpose is the graphic representation of eternal truths. It is the application of the principle of the Incarnation that the purpose of the Incarnation might the more readily be realized. Divine Truth is to be presented and made intelligible, not the emotions merely excited or satisfied, or the subjective feelings or sentimentalism of the artist expressed. In

missionary work this is a most important principle to keep in mind, whether that missionary work be in the parish churches of our great cities or among the aborigines of "down-under." It presupposes, of course, a knowledge of theology, and the cultural spirit of the Church or true spirituality. This is the integrity of the Liturgy, or the first element of beauty.

34. As to tradition, it makes the arts religious and liturgical in as much as they are proportioned to the above purpose. This by no means implies that there is no room for new ideas and developments within the fundamental moulds of that purpose. The wise Church does not object to new modes of artistic expression in the Liturgy. But she does demand authentic, spiritual creation. This does not come off of an assembly line, nor anywhere else where the spirit of commercialism prevails. This does not mean that tradition and rut are synonomous. Tradition is a handing down of what is true and enduring, and truly beautiful. An evidence of this is in the fact that for a thousand years (3rd to 13th century) Christian art was as free of forms as the Church is of political creeds. It was the individualistic, humanistic spirit of the 14th to 16th centuries that embalmed forms and romanticized them by making them ends instead of means. This is why we go back to the Middle Ages; not to have our art a reproduction of that period but to discover their principles and to catch their spirit of faith and devotion. Thus we shall achieve the second element of beauty of proportion, or due conformity to the end. This is of the essence of tradition in the Church, and explains her flexibility and adaptive powers in applying fundamentals to differing circumstances. It is our heritage. Only by fidelity to it can we possibly develop higher art forms in the praise of God. This, too, is a principle of more than liturgical art that the missionary needs to apply if he is to be all things to all men.

35. This fidelity means obedience to the Church's guidance through her liturgical legislation. It is not something in a book to be crammed into the memory so as to pass an examination. It is Divine Wisdom enabling us to see through things, and to

put them in order. It enables us to develop the third characteristic of beauty, clarity. We are enabled to take the wrappings off of mystery and get at what Maritain calls the "ontological secret" or being. Thus these principles are not restraints, but are guides to freedom because they lead us to a greater fullness of being through the ministry of Christ in the Liturgy. They are based upon the principle of art, the principle of selection. Someone has said that "the history of all art is the history of renouncements." Certainly this is a fitting principle in the representation of the Redemptive Act, which is to restore the beauty of the likeness of God to the souls of men.

36. Maritain has written a pertinent passage in this regard. He says: "The more highly developed a man's culture becomes, the more spiritual grows the brilliance of form which ravishes him." In explaining beauty's note of clarity, or brilliance of form, he also says:

> The words clarity, intelligibility and light, used to characterize the part played by form in the heat of things, do not necessarily indicate something clear and intelligible to us, but rather something which, although clear and luminous in itself, intelligible in itself, often remains obscure to our eyes either because of the matter in which the form in question is buried or because of the transcendence of the form itself in the things of the spirit. The more substantial and profound this secret significance, the more concealed from us it is; so much so, in truth, that to say with the Schoolmen that form in things is the peculiar principle of intelligibility is to say at the same time that it is the peculiar principle of mystery. There can, in fact, be no mystery where there is nothing to know; mystery exists where there is more to be known than is offered to our apprehension. To define beauty by brilliance of form is at the same time to define it by brilliance of mystery.

37. For missionaries, it is of practical importance that this be appreciated. In missionary countries a material approach is a necessary accompaniment if not a primary requisite to the work of the priesthood. Bodies must be first healed and cleansed before

minds can be opened and hearts reached. Food and medicine are carefully chosen and used. It should be obvious that when it comes to the actual spiritual instruction and the Christian education of these souls that priests be at least as careful in the choice and use of the materials by means of which they are to heal and feed the spirits of their charges as they are in caring for their bodies. The guarantee of such consistency will be our observance of the above principles. They reveal the Church's perfect balance between firmness and flexibility. In her attitude we see ever present the classicism of the Roman Liturgy, like the sacrificial knife of Abraham, cutting away incongruities. The austerity of Calvary is there, but so is the glory of the Resurrection.

38. As a practical principle, therefore, I would suggest that the nearer liturgical art is to the idea of the Incarnation the better it will be. The more the artist participates in the fruits of the Incarnation the freer and greater he will be, all things else being equal, such as his technique. The more worshipers use the arts in the spirit of the Incarnation the more effective the Liturgy will be. Any native culture falling under this influence cannot help but improve, and beget, even in the secular order, arts worthy of its people. Society at large will be able to reecho for the world what Charlemagne claimed for the Holy Roman Empire: "The Roman Liturgy and the Roman chant were a powerful factor to elevate the religious and the intellectual life of the people."

39. We hope that by now there is at least a glimmer of why we are to "pray on beauty." It is why at the outset of the Liturgy the Church, through symbols, verbal and material, tries to rouse our spirits. Certainly the pilot of an airplane does not warm up its engine, and gather momentum by motoring along a runway just for these activities in themselves. It is only that he may throw off the weight of gravity, and soar to the empyrean blue. So, too, all the liturgical symbols and acts are to lift our minds and hearts to God, so purified that our minds be illumined and our hearts inflamed. The prayers, for example, at the foot of the altar, which were originally said privately by the celebrant

as he went in procession while "the dialogue of Christ" went on in the *Introit,* the *Kyrie,* and *Gloria,* have no other purpose. The church, and all about us in the church are aids to throw off the pull of the senses, and by these prayers enable us to fly in spirit to God. This is true of the other parts of the Mass too. But the refining and unifying element characteristic of this first part of the Mass of the Catechumens is epitomized in that which concludes it—the *Collect.* Here are minds and hearts unified in Christ; it is the Mystical Christ praying.

40. Perhaps, because it is a common or universal phrase of God, we may forget that it must still be our personal adventure in the life of God. Otherwise the mystery will not only remain but deepen, and we shall become as smug as the Pharisee who thanked God he was not like the rest of men. Listen to St. Teresa: "My soul was so distracted by many vanities that I was ashamed to draw near unto God in an act of special friendship such as prayer. As my sins multiplied I began to lose pleasure and comfort I had in various things, and that loss contributed to the abandonment of prayer. I see now most clearly, O my Lord, that this comfort departed from me because I had departed from Thee. It was the most fatal delusion into which Satan could plunge me, to give up prayer under the pretext of humility. I began to be afraid of giving myself to prayer, because I saw myself so lost. I thought it would be better for me . . . to live like the multitude, to say the prayers I was bound to say, and that vocally, not to practise mental prayer, nor commune with God so much." Yet she says: "Everything depends on our having light to keep the law of God perfectly; on this basis prayer rests solidly." St. Thomas tells us that the very foundation of human nature lies in the reverence which the soul has for God, and this is expressed in prayer. "Draw nigh unto God and He will draw nigh unto you."

41. Since God is a Pure Spirit, however, our approach to Him is not by physical means but through the exercise of our spiritual faculties. St. Teresa says, "if it be prayer at all the mind must have a part in it." Here she is only reiterating in her

own way Christ's rebuke: "This people honoreth Me with their lips, but their hearts are far from me." We do not exercise our spiritual faculties on the matter of the Liturgy, which is the material for contemplation, and much less do we give the supernatural faculties of "the virtues and the gifts," infused into our souls at Baptism, and strengthened in Confirmation, a chance to achieve their perfection in the Eucharistic prayer of Christ. Hence, "with desolation is the whole world made desolate because no man thinketh in his heart."

42. The first part of the Mass of the Catechumens aims to remedy this. The Church there seeks to school us in the law of prayer as the rule of life. David gives us the theme: "I love Thy law; it shall be my meditation all the day long." This is from that Psalter which Dom Cabrol says: "is preeminently the prayer-book of the Liturgy." Through the Psalms the Church adapts us to the Person with Whom we are to converse. The Psalms furnish us with fitting terms in which to address Him, at least officially. They are a Divine language, and so the most fitting with which to address the Divine Person of Christ. In fact, a liturgist once said that if you wish to learn to pray, "take up the Book of Psalms with all confidence and read it daily." Their rhythm does not lull the soul to sleep but by the contrast or balance of their parallelism awakens us. Our minds are thus ready for the illumination or instruction by Divine Wisdom. We have gone beyond the word and its meaning to the Object of prayer. The words and their meaning are only the necessary psychological means disposing us for a true approach to the Object.

43. St. Augustine, in his commentary on Psalm 29 regarding the jubilation or praise in, for example, the *Alleluias* of liturgical chant, makes an observation which should sum up for us our consideration of the praise or prayer with which the Liturgy begins, and with which it should terminate in eternal *Hosannas*. The great Doctor asks: "When do we jubilate? When we praise what cannot be uttered in words. . . . We consider

the created universe, earth, and sea and sky and all things that are in them, we consider how they all have their origin and causes . . . of the energy of the seeds, the order of birth, the limit of permanance, the hour of decay and departure. . . . We discern in all these instances that there is something invisible . . . to preserve in the integrity of there being some trace of unity; we see further that there is in man something . . . that has an understanding of God, something properly belonging to mind. . . . In all this consideration let the soul ask herself: Who created all these things and among them thyself? Name Him; and to name Him, think of Him. . . . Thou canst think of a thing and be unable to name it, but in no way canst thou name what thou art unable to think of. And to think of Him, approach Him. Anything thou wishest to see well, thou approachest to look at. But as these bodily things are seen with the eyes, so He is seen with the mind. He is studied and beheld by the heart. And where is the heart whereby He is seen? Blessed are the clean of heart, for they shall see God! What thou wishest to see is not far from thee. In Him we live and move and be. What a misery it is to be far from Him Who is everywhere!"

44. St. Thomas says: "We praise men with our lips to make known their virtues for the imitation of others. . . . We praise God, the Searcher of hearts, not to manifest our concepts, but that we and others hearing may be led to reverence Him." This is the purpose of Divine praise. When we pray in the manner and spirit of the Church we are, judging from St. Thomas's words, missionaries. Not only does our example move others to worship God, but we see more and more clearly Him who "is not far" from us. We achieve the prayer St. Thomas defines as a simple, affectionate gaze at God. This was eloquently exemplified in the incident in the life of the Curé d'Ars. He wished the ritual of the Church to be as beautiful as possible so that the peasants, despite their ignorance, would receive such an impression that they, without being conscious of it, would be penetrated by the *Mysterium Fidei*. One day he had a gratify-

ing evidence of the success of his efforts. He had noticed that a peasant used to come, leaving his tools at the door, and remain for hours in contemplation before the Tabernacle. The Curé asked him what he did during this time. The peasant's answer rivals St. Thomas's definition of prayer. For the answer was: "I gaze at Him and He gazes at me."

Instruction

45. The purpose of the Liturgy is to Honor God, and by so doing to sanctify man. Since its primary aim is to give glory to God, it is interesting to note the logical relationship of the Instruction in the Mass of the Catechumens to the Praise. For St. Thomas says that glory is "praise resulting from knowledge." The various prayers constituting the first part of the Mass of the Catechumens cleanse, as we have seen, and prepare our minds and hearts for a greater penetration of the light of Faith into Truth. More and more the insight and energy of "the virtues and the gifts" remove the veils of mystery; we gradually cease to be among those unworthy or unfit to hear the Word of God other than in a hidden way, and we become more like the disciples of Christ having the Word himself expound the secrets of the Divine Being. Our minds and wills take a stronger hold on being itself, recognizing the Divine Order, and conforming to it. Thus we are excited ever and ever to greater glory to God, and the purpose of the Liturgy is fulfilled.

46. The Laity, in discovering the *Missal*, seem to have a general appreciation of this. They sense the truth of the words of Dom Cabrol: "The series of prayers and lessons for the Sunday Masses afford excellent teaching for the development of the spiritual life." Of course this applies to the whole *Missal*—and to the *Breviary* too. Dom Guéranger, in fact, said: "The *Missal* is eminently the liturgical book." This is why the people resent the irreverent haste and apparent lack of appreciation on the part of the clergy in its use. They do not advert to the admonition they received when they were elevated to the grade of Lector, as it were to the ambo itself, that in the place where

all might see and hear, the clerical readers (and do not forget that "song is sustained speech") might read *distincte et aparte, ad intelligentiam et aedificationem fidelium.*

47. What the Church, as usual, says so succinctly, a well-known liturgist has elaborated on. He says: "Let this golden book, from some points of view the most beautiful in existence, be our friend, the book always beside us, which we read with holy eagerness every day of our earthly exile, for in it the Church, with the infallibility she possesses in matters of faith and morals, points out to us the way to heaven." It does this: "In the *Introits, Graduals, Offertories* and *Communions,* it contains verses from a hundred and twenty-eight Psalms, formerly sung in their entirety, extracts from the five books of the Pentateuch, from seven Historical Books, from the seven Poetical and Sapiential books, seventeen extracts from the eleven Prophetical books, and more than four hundred and fifty passages from the four Gospels, as well as parts of nearly all the Epistles." In addition, it is encrusted with the blood of martyrs, and hallowed by the use of saints. As Duchesne said: "Throughout how many centuries have the faithful prayed in these words! What emotions, what joys, what affections, what tears have found their expressions in this book, these rites, and these prayers!" We agree with Dom Lefebvre that we can say of the *Missal* what Msgr. Gay said of the Gospel: "It is the providential form under which the Word of God has willed to make himself accessible to every soul."

48. As there is a psychological relationship between the Praise and the Instruction of the Mass, so in the Instruction proper in the *Missal* we have an epitome of the whole Judaeo-Christian tradition and teaching. In it we see in a special way why Christ is: the Bridge," the Mediator. Even in the truncated form of the Instruction we have used since Gregory the Great's time, we have striking evidence that not only is the Christian religion the romance of the soul and God, but it is the Divine detective story, the "Hound of Heaven" pursuing us "down the labyrinthian ways" of history and human folly until we whole-heartedly surrender to Christ Who in the Instruction not only

foretells the Divine Design for human happiness but actually fulfills the prophecies, bearing the credentials sealed (as St. Thomas suggests) with the ring of the King in His Miracles. For the Instruction is based on the custom of the synagogue, such custom having been a natural transition (as proved by the example of Christ's conformity to it) from the Old Law to the "good news" of the New Law.

49. The early Christians naturally took to readings from the Law and the Prophets, the singing of the psalms, and a homily by the one presiding. Until the time of St. Gregory the Great there were commonly at least three readings (the Vigils, Ember Days, Holy Week, etc., offer proofs of this): 1) Reading from a book of the Old Law; 2) then from the Epistles or from the Acts of the Apostles; and 3) from the Gospel itself. Thus we have the Old Law, the Apostles, and Christ, the first two, like the Praise and the Instruction, disposing us for Christ, not only in His Word, but in the fullness of His Love in the Sacrifice to follow. Sometimes extra-Scriptural books, spurious ones, letters, the Acts of the Martyrs, etc., were also read, rousing the interest and admiration of the early Christians.

50. In a day when the Bible was not yet in one volume, and that canonically approved, it is important to note that the Bishop (of Rome, or the Bishop of another diocese in the district of his jurisdiction, though Roman custom spread) selected passages to be read (*pericopes*). It took two or three centuries before the regular cycle of readings became common, though marginal notes on the manuscripts show an early attempt at this. The Bible, in other words, was read integrally. There is a supposition that St. Gregory, in shortening the Mass, omitted one of the common three readings to permit more time for the exposition of the Gospel. But without entering into the spirit of the Church in the Mass of the Catechumens, and especially in the Instruction, how can we possess a Catholic mind and have the *sensus Christi* necessary to receive and to instruct in Truth?

51. There are a number of interesting historical facts about

the readings, the *Gradual*, the *Alleluia*, the *Sequence*, the *Tract*, the *Homily*, and the *Creed* which could be given. But we suggest that you pursue the study of these in such works as Dom Cabrol's *Liturgical Prayer*. We reiterate that here we are attempting a practical interpretation, not a history, of the Liturgy. We would like to make one brief exception, and only because it emphasizes the purpose of the Instruction. It refers to the *Regula fidei* or Creed. It (when used) serves as a natural link between the Mass of the Catechumens and the Mass of the Faithful. Originally it was only in the rite of Baptism. Since the Mass itself is the sign and bond of union of the faithful with and through Christ, there was no real need of this watchword of Christ's brothers and soldiers. At the same time it is natural that after having heard the Instruction, and before the *Mysterium fidei* that we proclaim our faith aloud. Eastern influence placed it in the Mass of the Faithful (after the Consecration, or after the *Offertory*). But when, in 1014, at the behest of Emperor Henry, Benedict VIII put it in the Roman Liturgy, he used it as a seal of the Mass of the Catechumens. Baronius criticized this insertion: "We are satisfied but we should have been even more pleased had less respect been paid to a novelty and more to a custom of one thousand years' antiquity." Even now it is a compromise between these attitudes: it is not said at all Masses, but only on feasts of Our Lord, the Blessed Mother, the Angels, the Apostles, St. Joseph, the Doctors, St. Mary Magdalen, first and second class feasts, within solemn octaves, and at solemn votive Masses.

52. This *Creed* is a concise formula able to be learned easily as a watchword, and also as a ready means to test and rout the doctrine of heretics. It is a complete but not explicit statement of truths. Like the definitions of faith, the development of these formulas were not changes in belief but more explicit statements of the primitive deposit of Truth. As part of the *disciplia arcani* (a policy of secrecy), they were not written on paper and with ink but "engraved upon the fleshly tablets of the heart" (St. Jerome). Lent was the time for instruction in these truths. The catechumens and penitents had to prove their sincerity in the

acceptance or reacceptance of the *Regula fidei*. As errors grew, more definite statements of belief became necessary, and the need of witnesses to Truth. In the midst of shifting personal opinions, there was need of a compass. The discipline of the early Church in this matter was that a Catholic mind meant a Catholic will; a mere intellectual acceptance of the Creed was not enough to prove oneself a disciple of Christ, because He had come to enlighten the human mind only that He might win again the human will of each creature made to His image and likeness. So, as Dom Cabrol remarks, the Creed became "the touchstone of truth wherewith to meet every denial and every novelty."

Liturgical Cycles

53. Thus to secure us on the Way, and to help us progress on "the Bridge," the Church instructs us in a dramatic way by making us actors in the Drama of the ages as she represents it to us day after day, week after week, and year after year. In explaining how it was through the spread of the Roman calendar by the Mendicants that the liturgical year became the effective means of instruction leading to God's glory, Dom Cabrol says: "It was the liturgical year with its different phases, its various seasons, feasts, holiday times, weeks and days. Happy are those who understand the mystery of this life of prayer! It will enable them to make rapid progress in a healthy and vigorous piety; for them each day will be a harbinger of some truth, every feast will enlighten their minds, and will carry them on a step further in the way of holiness."

Cardinal Schuster, O.S.B., says:

> The essential object of the Liturgy's cycle is to adore in spirit and in truth, to praise, to propitiate and to offer thanksgiving to the Triune God for His glory and goodness. This glory and this goodness are especially manifest in the twofold work of cosmic creation and human redemption; hence in early times these two theophanies, as we may call them, of the divine magnificence, while they afforded the central theme of the Eucharistic anaphora, likewise gave inspiration to the

liturgical cycle, as well as for the week of the year.

54. As a matter of fact, the liturgical cycle embraces a trinity —the day, the week, and the year. They make, as it were, a Divine rhythm ("order in movement"), and so constitute a genuine ritual. Rhythm consists of motion and rest; between two points of rest there must be some motion. This earth is not our resting place. It is very easy to become slothful, being sad and heavy-hearted at the realization of what we must do for Christ. So the Church attempts to intrigue us into His service, and to reestablish us in the divine order of happiness. She has done this on the daily cycle (Divine Office especially) by converting the sun in the heavens as a symbol of the Son of God about Whom our day should revolve. It is the most effective way of following Christ's admonition to "pray always." The nucleus of the Church's calling on God "seven times in the day" were the two night offices of *Matins* and *Lauds,* and the Lucernarium. Vigils were held about the middle of the night, and *Lauds* at dawn. The Vigils were especially the most important of early Christian gatherings because here souls were prepared for baptism and for the Mass of the Faithful. Here is the Mass of the Catechumens. *Lauds* came at sunrise, since it is the office of light. "The Orient from on high visited us to enlighten them that sit in darkness and the shadow of death." There is danger in darkness, physical or intellectual. So when the lamps were lit about 4 P.M. the evening prayer, or *Vespers,* was said. Due chiefly to St. Benedict and monasticism, from these two resting points in the day, the morning and the evening prayers of the Church, developed the Little Hours and *Compline,* which together with *Matins, Lauds,* and *Vespers* constitute the *opus Dei.* It rests the body and the spirit of those who recite it in the spirit of the Mass of the Catechumens. It reinvigorates and impels us joyfully on the way of the Lord.

55. The Christian week or liturgical weekly cycle, like so many other things in the Liturgy, had a practical beginning, and has ended in a beautiful symbolism, dominated by the Trinity. To show that Christianity was not a Jewish sect, Sunday, the

day of Christ's Resurrection, was chosen by the early Christians as the weekly day of rest. It was the day of the Lord's feast. The Eucharistic reunion began on the Sabbath evening, ending Sunday morning. Gradually, too, Wednesday and Friday became devoted to penance and fasting. These days, with Sunday, eventually became the days of the "stations," when meetings were held at the *Collects* and the clergy and the faithful went in solemn procession to the place appointed in Rome by the Pope for the celebration of Mass. They were called "stations" because (witness murals in the catacombs) the early Christians stood during prayer, out of reverence for God. When danger from pagan or Jewish sources vanished, and the Church had meanwhile flourished, daily Mass gradually became common. Then came the wonderfully wrought instruction for the week. It treats of the days of creation, of God and His works, of the history of His people, and of the announcement of the life and reign of the Messias. It is Trinitarian in that Sunday, dedicated to the Trinity, sheds its light over the rest of a ferial week, such as we see often in Lent. This is especially significant in its historical Eucharistic background, because before daily Mass and Holy Communion became common, the Eucharistic Prayer carried the early Christians over the time in between the Sacrifice. It is through that Eucharistic Prayer that the Trinity touches us.

56. Through the yearly cycle, which revolves around Christ, we touch the Trinity through Him, to complete the cycle of Divine Love. Here again we have not only the reality of the Incarnation but the fundamental pedagogical principle of the Incarnation applied. We must learn in time the things of eternity; the natural year must teach us supernatural truths. So we have the liturgical seasons corresponding to solar seasons. As the sun controls and regulates the one, so the Son of God does the other. St. Augustine stated it: "Lex erat gravida Christi." Advent is the winter of privation, cold, waiting, and separation; the sun does not succeed fully in dispelling the cold and gloom. Life comes only with spring. In the supernatural sphere it comes with and through Christ; so Christmastide is the time when we

are born in grace, and promising spiritual sprouts appear. But that seed of Divine life and its bud must be matured, nourished, and pruned. This demands effort. The great heat of summer sun accelerates maturity, and we work while the sun shines. Septuagesima, Lent, Easter and Pentecost, that is, all the public life, labor, suffering, and victory of Christ, constitute spiritual summer. But this work is not meant for naught. Christ Himself told us this in the parable of the seed falling into the ground and dying, only to multiply and be harvested. In fact, the seed is sown, germinates and is cared for only that it may be eternally harvested. We now anticipate the final harvest (the separation of the cockle from the wheat) etc., by harvesting the redemptive benefits through the Liturgy.

57. These seasons cover the same ground as the three great historical epochs whose characteristics are epitomized in the themes of the various liturgical seasons. There is, for instance, the time preceding the Messias. This is of expectation and of longing, of which Advent is the commemoration. The theme is: "drop down dew, ye heavens, from above, and let the clouds rain the Just One: let the earth open and bud forth the Saviour." The second epoch is that of Christ's coming and His career on earth. This extends from Christmas through Lent to Easter and Pentecost. The theme of Christmas and the Epiphany is the birth of Christ or His manifestation from eternity, in time, in souls, and in the world. The Lenten period has a twofold idea —preparation for Baptism and a time of penance, that is the purification, pruning and perfecting. Lent is the richest period liturgically, especially the last three days. Yet Tertullian said: "All your fasts put together can never equal the fifty days before Pentecost." The idea running through the Paschal rejoicing is the transformation in the neophytes as a result of Baptism. The final epoch is the time since Christ, liturgically represented by the post-Pentecostal period. This period has the saints particularly, drawing us closer to Christ through the Communion of Saints.

58. The unity and rhythm of these liturgical seasons are

achieved through Easter and Christmas. Easter, without which, as St. Paul reminds us, our faith would be in vain, is the climax of the liturgical year. It is celebrated for fifty days, that is, until Pentecost, which was the confirmation and fulfillment of Christ's Redemptive Mission. It is fitting that this season of rejoicing be prepared for, hence Lent. But all this would not have had a reason for being without the Incarnation, or Christmas. This latter is also prepared for, as we have already noted. Like Easter, it drew other feasts (Circumcision, Epiphany, Purification, etc.) into its festive spirit. The long interval between May and December was gradually united to the rest of the liturgical year by the feasts of saints, and then by the Sundays and ferias. Thus we can live with Christ, "growing up into Him Who is the Head."

59. In the light of this we ought to appreciate the words of the great monk to whom we are probably most indebted for the restoration to Christian consciousness of the rich, living heritage which is ours in the Liturgy. Abbot Guéranger said:

> A divine fact happened nineteen hundred years ago; its anniversary is kept in the Liturgy, and its impression thus reiterated every year in the minds of the faithful with a freshness as though God were then doing for the first time what He did so many ages past. Human ingenuity could never have devised a system of such power as this. And those writers who are bold and frivolous enough to assert that Christianity has no longer any influence in the world and is but the ruin of an ancient thing, what would they say at seeing these undying realities, this vigor, this untiring affirmation of the works of God? A solemn acknowledgement of those divine facts, which, though done but once, are imperishable in man's remembrance, and are every year renewed by the commemoration he makes of them.

60. The point is that the liturgical year should not be a mere commemoration but a living reality. The Church is a living Church because Christ is a living Christ. We can have life only in so far as we participate in that Life. The Liturgy throughout

its day, its week and its Christly year is the means to that end. How it should form Christ in us, and in the souls we desire to see conformed to Christ! It will educate us out of our literal stupidity and mediocrity by instilling in us Divine truths. The human will cannot be set right until the intelligence which furnishes the light is adequately illumined. Then the whole of the Liturgy, but in a special way the Instruction of the Mass, has for its purpose this imparting of Christ's ideas as principles of living. It is to make us "feel with the Church," by giving us "this mind which was also in Christ Jesus."

Proper for Mass for The Propagation of the Faith

61. Some examples may help to impress this on you. *The Liturgical Year* of Guéranger; Schuster's *The Sacramentary;* Baudot's *The Liturgy of the Roman Missal,* and other such works will afford you abundant material in this field. Here, to prove our point, we can give only a few abbreviated instances of the spiritual wealth at our disposal for our own growth, and for the guidance of souls who need the Light. We give first what is only a votive Mass, but which really is our theme, and the purpose of our writing—The Mass of the Propagation of the Faith. Not only is it a liturgical expression of our theme, but we see in it the unity, sobriety, clarity and emphasis characteristic of the Roman Liturgy. The texts constituting the *Proper* are rich in historical, exegetical and spiritual background, and connotation. They illustrate the need for the Liturgy and the missions.

62. Except for the readings and the progressive prayers of the *Collect, Secret* and *Postcommunion,* the texts are wholly psalmodic. But they express one idea, emphasizing it and elaborating on it in the various parts of the *Proper.* The *Introit* and *Gradual,* for instance, are respectively the first four verses and the sixth to eighth of Psalm 66. This psalm is not only Eucharistic, in the sense of a song of thanksgiving for the material bounty of God to His people, but still more for the spiritual

harvest they, as God's instrument, are to reap for the glory of God and the universalization of His Kingdom. The same idea of the whole earth rejoicing in the service of God, and of His "good news" being announced to all peoples is in the *Alleluia* verse, and in the *Tract,* which are from Psalms 99 and 95 respectively, and in the extract from Psalm 116 in the *Communion.* Certainly this theme befits the propagators of the Faith.

63. The readings are two, an Epistle and Gospel, though an alternate for the extract from chapter 36 of the Book of Ecclesiasticus is offered in the first nineteen verses of St. Paul's first Epistle to Timothy. In the extract from the Book of Ecclesiasticus we read words most appropriate to the crisis of our day. "Have mercy upon us, O God of all, and behold us, and show us the light of Thy mercies. And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may show forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power." St. Paul echoes this idea in his own words to Timothy, urging the common prayers for all men (the Liturgy). Because God "will have all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus, Who gave Himself a redemption for all, a testimony in due times." The Gospel gives us the concrete example of Christ preaching the truth to all, and begging for laborers to gather the prospective harvest of souls. By all means read Matthew 9:35-38.

64. The Prayers, as always, sum up the liturgical idea of the day for our nourishment. In the *Collect* we have, as it were, the official statement of the theme. The *Secret* and the *Postcommunion* merely elaborate briefly in it as befits the function of each. In this instance we pray God, Who desires all men to be saved, and to come to the knowledge of truth, that He send laborers into His vineyard, and give them complete confidence to speak His Word so that that Word may spread and be clarified, and that all peoples may know there is only one true God, and that He sent His Son, Christ, through whose ministry we hope

to be saved. The *Secret* asks God, our Protector, to regard the face of His Son Who gave Himself for the redemption of all; and we ask that from the rising to the setting of the sun His Name be magnified among the peoples, and that in every place there be sacrifice, a clean oblation offered in His Name. After the completion of the Sacrifice, in the *Postcommunion*, we ask that, with His perpetual help, we always grow in the true faith. In this Mass for the Propagation of the Faith we thus find the justification of our thesis in this study.

The Christmas Masses

65. The Propagation of the Faith is obedience to Christ's command, "Go, teach all nations," for the reasons for which the Word of God assumed human nature. These reasons we see in the classicism of the Roman Liturgy in the three Masses for Christmas. The first one honors Christ's birth in time by the power of the Holy Ghost and through the "fiat" of Mary, which latter, St. Augustine says, "is the cause of our liberty." In the second Mass the Church honors the Spiritual birth of Christ in our souls, the ultimate fulfillment here of the Incarnation. This is suggested by the manifestation to the shepherds, and their response to it. Finally, the third Mass is offered chiefly to honor the eternal generation (or birth, as St. Thomas explains it) of the Word of God from the Father, and consubstantial with His Father. In these Masses, as a matter of fact, we see basically the procedure of Divine Wisdom in the Liturgy. St. Augustine summed it up in two sentences: "We could not love a God we could not see"; so "God became man in order that man might become God."

66. In the first Mass on Christmas, with the exception of the *Offertory*, which is taken from Psalm 95, the *Proper* is from Psalm 2 and 109. Its theme is: "Thou art my Son, this day have I begotten thee. Sit thou at my right hand until I make thy enemies thy footstool—with thee is the principality in the day of thy strength: in the brightness of the saints." The Infant is a

King, His spiritual sovereignty is as indestructible as its origin is wholly Divine.

67. In contrast to this stressing of Christ's Divinity, in the Epistle and Gospel we have impressed on us His humility as manifest through His temporal birth through Mary. St. Paul tells us in the Epistle that Christ's humiliations are the guarantee of our sanctification and salvation. In the Gospel St. Luke recounts the simple, awe-inspiring, and touching circumstances of Christ's earthly birth in Bethlehem. The angel, with the heavens resounding with the GLORIA, announces the "good news" to the shepherds who became the first propagators of the Faith. Even here we see not only the intertwining of the Humanity and the Divinity, but the Humanity as the instrument of the Divine Person. Here is the Liturgy in its principle, in its simplicity and its glory.

68. The three prayers of the first Mass emphasize this. For in the *Collect, Secret* and *Postcommunion*, the Church, praying for all her children, asks that the brightness of heaven succeed the darkness of pride, and permit us to contemplate Him Who is "the Light that is light." We pray that there may be effected in souls the transformation which is the fruit of the mysterious mediation established between God and man by the Incarnation. Its purpose will be realized when every soul, by converse with God through the Incarnation has had converse with men, may become familiar with Christ. For He has truly in all things, excepting sin, become one of us.

69. The Proper of the Mass at daybreak on Christmas is in large part taken from Psalm 92. This has been called "the classic song of Jehovah's sovereignty." In the words of Dom Baudot, "God inscrutable in His existence during the ages which preceded the creation issues forth from His solitude, and comes upon earth to reign over it by His goodness and His bounty (*Gradual, Alleluia, Offertory*). Let us hail the Saviour whom God sends to us; let us rejoice, as the prophets urge us to (Communion). For the God Who has just been born is, as described by Isais, the Admirable One, the Prince of Peace, the King of

all ages (*Introit*)." The Epistle and Gospel amplify the idea that Christ is the personification of this eternal Goodness, opening to us all the treasures of the heart of God. The shepherds, obedient to the angel, are filled with that wonder which leads to gratitude for being witnesses of this revelation of God's Nature.

70. The prayers of this second Mass petition God that we may be to our age the instruments of this revelation. By our works we should cause the light of the Incarnate Word to shine in the darkness about us. Our souls by contact with the Author of peace should become divinized. Christ should possess us. To this end we beg that the divine life restored to us by the mystery of this feast be strengthened within us.

71. Again in the third Mass the kingship of Christ in its universal scope is stressed. The *Introit, Gradual,* and *Alleluia* sing: "Let all nations adore Him." In the *Offertory*, the perpetual character of this kingship is indicated: "Let heaven and earth render homage to His power." It is certainly most appropriate in an age that has scoffed at this idea. The idea itself is what animates the Liturgy.

72. Both the Epistle and Gospel of this third Mass remind us that we should contemplate Christ as sent by His Father, thus to restore the Divine ritual for the peace of men. In the beginning of St. Paul's Epistle to the Hebrews, read at this Mass, the Apostle not only invites us to do this but points out how infinitely superior to the angels, of whom God had until now made use, is this Envoy. Here is the Word Itself, revealing its meaning in the human terms men can understand. As St. John, in the beginning of his Gospel, reminds us so sublimely, here is "the Word made flesh, and dwelling amongst us." Here is the Light come to banish darkness. In this Gospel is eloquently summed up the mystery of the Incarnation.

73. The Church, in the prayers at the third Mass, asks, in our name, that through this mystery we may be delivered from the slavery of sin. She begs our purification from the remains of sin, that is our sanctification. Then is assured our participation

in the heavenly immortality Christ came to restore to us. The theme of these prayers is the doctrine of the adoption of son through the mediation of Christ.

74. If you will study the Mass for the feast of the Epiphany, you will see how true this is, and how the Church elaborates on the idea. For souls renewed by supernatural life are to manifest God to the world. This means the docility of the Magi, and the reality of which their gifts were symbolic testimonies—the gold of love for Christ's Kingship, the prayer of incense for His Divinity, and the myrrh of penance for His incarnate power. By this renewing in our souls of the effect produced in the souls of the Wise Men, we manifest God to the world, and help spread His kingdom which was outlined at the Epiphany and definitely formed at Pentecost. There is to be one fold and one shepherd.

Lent and Holy Week

75. This implies one's own personal integration. Hence the gradual passage from the Christmas season to that of Easter through Lent, reaching its peak in Holy Week. The season of Lent was formerly the period of preparing the Catechumens and penitents, as we have seen, to be real Christians. It is meant to do the same for us by putting us into spiritual condition through the threefold penance of fasting, prayer and alms-giving. Detachment having thus been developed, we are now ready to enter the Passion season fruitfully. During this latter part of Lent the growing hatred of the Jews for Christ is evidenced, and the intensification of the instruction and penance indicates the greater need for reparation. The spirit of a retreat is emphasized—Christ hid Himself. So the cross is veiled, there is no "judica," no Doxology, etc. We are to mourn with Christ, study Him, that we may put the cross in our hearts and life by recollection. In this way Lent is an appreciation of the cross, and so of Christianity. It restores and preserves order by reestablishing reason and Divine love in human affairs.

76. Palm Sunday strikes the keynote of Holy Week, which

is an intensification through greater solemnity of the twofold idea of Lent—death and resurrection. There are two parts to the Palm Sunday ceremony; the blessing of the palms and the procession, then the Mass with the Passion. The procession commemorates Christ's triumphant entry into Jerusalem. This procession is joyous, but the Mass is full of grief, which is accentuated by the Passion. The Passion is read also on Tuesday, Wednesday and Friday, so that the four accounts of the Evangelists are given. Monday, Tuesday and Wednesday commemorate Christ's preparation for His Passion, that is His going back and forth to Bethany, His final appearance in the Temple, directions to the disciples for the Pasch, and the traitorship of Judas. On Wednesday evening the office of *Tenebrae* is solemnly recited, as it is on the two subsequent evenings, that is the *Matins* and *Lauds* for each following day. Said as darkness falls, we are reminded of the darkness which covered the earth at the Crucifixion, and the darkness of sin which eclipses grace in souls. (Pius XII early in his reign called our attention to the fact that the earth is again covered with this darkness.) As the candles are put out we recall the timidity and lack of faith of the disciples who left Christ. The one remaining lighted represents Christ the Light of the world. We pray that He may have compassion on the human race.

77. This is effected through the Blessed Sacrament which we commemorate on Holy Thursday. The morning ceremonies were, and to a degree still are, threefold: 1) the reconciliation of the penitents; 2) the blessing of the oils; 3) the Mass. In the afternoon there is the *Mandatum* or stripping of the altars, reminding us of the stripping of Christ, and the washing of the feet, as He washed the feet of the disciples at the Last Supper. Good Friday we mourn in black vestments, and in the desolation of the sanctuary, with empty tabernacle and its open door, we meditate on the Passion. There are four parts to the ceremony: 1) the lessons and the Passion, like the Mass of the Catechumens; 2) prayer for all; 3) Adoration of the Cross; 4) the Procession, and the Mass of the Presanctified. During the whole of these

ceremonies we are absorbed in the tragedy—and victory—of love on Calvary.

78. Holy Saturday initiates us into the victory of the Cross. On that day we commemorate Christ resting in the tomb, whence, in the Baptism formerly administered at this time, we are to rise with Him. The ceremonies are those that in the early days were begun in the evening, ending with the Easter Mass. They are many: 1) the blessing of the new fire and the grains of incense; 2) the blessing of the Paschal Candle; 3) the lessons—Mass of the Catechumens; 4) the blessing of the font or water; 5) Baptism (the renewal of its spirit in us today); 6) Mass, ending with Vespers, and a double *Alleluia*. If we renewed all these mysteries of Holy Week in us through the impressive ceremonies of Holy Week, we would actually realize that through suffering is the way to our triumph over death, or the way to life. It is the most difficult lesson we have to learn. So we need this renewal every year—every day!

The Paschal Season

79. Between Holy Saturday and the eve of Pentecost exclusive, there is a period of eight weeks, or of fifty days of joy over the Resurrection, Ascension, and the Descent of the Holy Ghost. The last two are the beginning of a new life, a second creation. Order is restored. It is the Passover from sin to the freedom of love. It is the summer season of the liturgical year. There is a plenitude of Divine Life. The Paschal Communion typifies it, and all the Masses of the season emphasize the maturity of virtue which should characterize a Christian. The Mass of Easter strikes the keynote to the rest of the Masses and the season. "The Lord is truly risen alleluia" is the theme. As the Sequence (*Victimae Paschali laudes*") indicates, the drama of life is solved. Christ has triumphed over death. During the Octave there is a special homage shown to the Lamb of God who made this solution possible. The *Agnus Deis* are blessed at this time, and are a reminder that we bear the character of Christ in the soul even though we have after Baptism taken off the garment signifying

that we have put on Christ. This is why the Octave week is known as the "white" or renewal week. We take off our baptismal gown but we retain its spirit in the workaday world, for Baptism is a pledge of martyrdom—the martyrdom of self.

80. The apparitions of the Lord at this season (there are ten recorded in fifty days) stress this fact. He gave final instructions for our making over of the world. The Apparitions and the instructions give certitude of the Resurrection and the fully established Church, and reveal Christ as the Good Shepherd. That all His Sheep might know Him He conferred four marks on His Church: her unity, sanctity, apostolicity, and her catholicity. They show the Incarnation a fact, that Christ has risen through her in society. To secure the fullness of this resurrection of the Mystical Christ, that is of the members with the Head, we need constant prayer. Someone has said that "the Word of God is like a mirror," and in that Mirror we need to contemplate the Word that we may *do* it rather than merely hear it." The Rogation days imply this. After the Ascension the fact that the disciples went into retreat in the Cenacle to prepare for the Holy Ghost also shows us we must permit that Divine life to mature in us. We must, as it were, allow Christ to ascend in us. For we must carry on the Mission of the Holy Ghost, which was to confirm that of Christ. Our beliefs and conduct must not conform to the world but rather we must teach it all truth as Divine Love has revealed it to us. It should be manifest in us by our adjustment to the Great Reality. The daily possibility of this adjustment is afforded us in the Liturgy. Meeting the Good Shepherd there in the Holy Eucharist, there will be a basis for hope in an eternal Paschal season.

The Post-Paschal Season

81. This season (the first Sunday after Pentecost to the first Sunday of Advent exclusive) has as its theme the Mission of the Holy Ghost. As it comprises at least half of the liturgical year, it connotes for us the purpose of the Liturgy. It suggests that we

translate the meaning of the feasts of the year into our daily lives. Divine love is to transform us. This is the Mission of the Holy Ghost as indicated in the Pentecost Liturgy. The Post-Paschal season is the autumn of the year in which we are to reap the fruits of the Spirit of Love. Each Sunday brings the mature work of this vivifying Force into the consciousness of the Church and of each soul. Three feasts emphasize it and explain the character of the season, aside from Pentecost. The first is the feast of the Holy Trinity. Throughout the Liturgy the Triune God is honored, especially by the Doxology. But all the mysteries unfolded during the year are epitomized in this feast. It is fitting at this season to reveal the nature of the Trinity in us, that is, complete the Revelation of Christ in us through the work of the Holy Ghost. The Thursday following Trinity Sunday we have the feast of Corpus Christi. It is an extension of Holy Thursday, and proclaims faith in the Real Presence as an act of reparation against heresies, and the insults to the Eucharistic King. It is all to cause us to live in awareness of Christ, going about doing good. We as members of Christ's Mystical Body thus cooperate with the Head, and further His Kingdom.

82. The Friday following the Octave of Corpus Christi, the feast of the Sacred Heart carries this further. In this feast we know the Person of Christ living among men, pouring out His Love, especially through the Blessed Eucharist. The physical heart, organ of material life and center of bodily life, is the emblem of the soul, organ of the spiritual and supernatural life which lives by love, as the body does by breathing. We breathe in, as it were, the Holy Ghost. This feast reminds us of the love of God which caused Him to hasten to earth to rebind us to Him in the Eucharist, and thus complete the Mission of the Holy Ghost by restoring God's life to us. Throughout the Sundays after Pentecost, for example, we have indicated in one form or another our obligation to practise charity, the love of God proved by the love of neighbor. This implies humility, courage and the cultivation of grace. In short, Baptism is only the beginning of Divine life in us. We remove the obstacles to its maturing in us

through our personal association with the works of God commemorated during the Liturgical year.

The Feast of The Conversion of St. Paul

83. The *Introit* for the feast of the Conversion of St. Paul, like that of his Commemoration on June 30th, is from 2 Timothy 1. In this extract from his Epistle to Timothy, St. Paul gives a perfect example of hope. He is sure God is a just Judge. God knows that His apostle has not gathered and deposited by his missionary labors the goods thieves can steal or moths devour. St. Paul's fidelity to the grace of conversion has enabled him to practise truly good works. These, like a deposit, the apostle has committed to God to keep for him until the Lord's second coming. "I know whom I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day: being a just Judge."

84. The *Gradual* and *Alleluia* verse confirm Paul's fidelity. For example, the *Gradual* (Gal. 2:8): "He who wrought in Peter to the apostleship, wrought in me also among the Gentiles, and they knew the grace of God which was given to me. The grace of God hath not been void: but His grace always remaineth in me." The *Alleluia* verse goes further: "The great St. Paul, the vessel of election, is indeed worthily to be glorified, who also deserved to possess the twelfth throne." The *Tract* refers to him as "a vessel of election, the preacher of truth and doctor of the Gentiles in faith and truth. Through thee all the Gentiles have known the grace of God. Intercede for us to God, Who chose thee."

85. The distinctive office of St. Paul was to preach to the entire Gentile World. His journeys we well know. On them he preached before kings, and the peoples of all nations. But not only that, in the Liturgy he continues to "spend himself for Christ." His Epistles have been incorporated into the Mass and Divine Office. St. Paul is, in a word, after Christ perhaps the perfect example of the subject of this study.

86. In the Mass commemorating his conversion, an extract from one of his Epistles is not read but the account, from the Acts of the Apostles (9), of his conversion. It is an illustration of the power of grace. In our labors with souls this extraordinary example should have a twofold effect: 1) it should remind us that faith is the gift of God, and the most we can do, with His help, is to dispose minds and wills to be as responsive as Paul's spirit was; 2) it should save us from discouragement in difficult cases. For here we see the most determined enemy of Christ changed into His most zealous advocate. As he himself justly boasted: "I have labored more than all the others." Anyone with experience with souls has seen grace change the adversaries of Christ into His friends.

87. The Gospel (Matt. 19:29) confirms the hope Paul expressed) in the *Introit*. It gives us Christ's guarantee of one hundred fold reward to those who leave all things for Him. (It is repeated in the *Communion*.) Here again Paul sets a shining example to emulate. Family, friends, public opinion, social inducements, his own comfort and safety were as nothing compared to what he had gained in Christ. Christ possessed him. ("I live now not I but Christ liveth in me.") Hence the enkindling zeal which merited, besides his eternal reward, an earthly testimonial. On his tomb we read:

> In the highest heaven lives Paul, whose body lies here.
> To whom the whole world owes its faith in Christ.

88. The *Offertory* is from Psalm 138. Like the rest of the *Proper* it has a missionary idea. "But to me thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened." The whole Mystical Body must be, as it were, strengthened, not only by intensifying the life of God within the living members, but through our efforts to revivify the dead members. Still more must the potential member be disposed to become actual, living members of Christ. Charity must enliven faith.

89. The prayers of the Mass summarize all this. The *Collect*

asks: "O God, Who hast taught the whole world by the preaching of blessed Paul the Apostle; mercifully grant that we who this day keep the memory of his conversion may, by following his example, advance in the way that leadeth to Thee." The *Secret* is fittingly Eucharistic, in as much as it is a prayer for gratitude: "Through the prayers of Thy Apostle Paul sanctify Thy people's gifts, O Lord; that as they are pleasing to Thee through Thine own institution, they may be yet more pleasing through the help of his prayers." In a certain sense the *Postcommunion* might be taken as a token of this Study: "Hallowed by this saving mystery, we beseech thee, O Lord, that his prayers may never fail us whom Thou hast given us as a help and guide."

90. In conjuction with these prayers, it is significant that there are commemorations of St. Peter, stressing that to him was given the power of the keys, and that by it we be freed from our sins. The hierarchical nature of Christ's Kingdom is thereby impressed on us. It reminds us that we are part of a whole, and that though we may enjoy the dignity and power of the priesthood, the office is not ours but Christ's. Our sole concern should be to live up to the character of Christ impressed on us and perfected through the Liturgy of the Sacraments.

91. Cardinal Schuster makes a pertinent comment. He says that the conversion of St. Paul is given such prominence in the Liturgy because of "the apologetic value of such a change, so that after the miracle of Christ's Resurrection, no other prodigy in the history of the early Church, all the circumstances being taken into account, is a stronger proof of the Divine origin of Christianity than this marvelous conversion of Paul."

The Feast of Christ the King

92. We conclude this suggestive analysis of the feasts of the year with a relatively new feast which completes the revolution of the liturgical year, the feast of Christ the King. I urge that as background for study of the *Proper,* you read carefully the Encyclical of Pius XI establishing the feast. He decrees that every year the feast be celebrated all over the world on the last

Sunday of October, just preceding that of all the saints. His reasons confirm the point of this study. "For thus," he says, "it will happen that the mysteries of the life of Jesus Christ commemorated during the year will be completed and fulfilled by the sacred solemnity of Christ the King, and before celebrating the glory of all the saints, the glory of Him Who triumphs in all the saints and elect will be preached and emphasized. . . . For imbuing the people with the Faith and leading them by faith to the interior joys of life, far more efficacious are the annual celebrations of the sacred mysteries than even the most weighty documents of ecclesiastical teaching. . . . Documents are often read only by a few learned men; feasts move and teach all the faithful. The former speak but once; the latter every year and forever. . . . The former bring a saving touch of the intellect; the latter influences not only the mind but the heart and men's whole nature. . . . It is this annual observance henceforth of Christ as King which moves us to the highest hope that human society may auspiciously hasten to return to the most loving Saviour."

93. The Encyclical instituting this feast can, in a general way, be reduced to three points, which are the basis of the *Proper* of the Mass. To a world that defies the authority of God and denies the Divinity of Christ, being motivated by the selfish, childish and destructive pride common to the children of Satan, the threefold claim of Christ upon the allegiance of mankind is proved and expounded eloquently. As God, for instance, Christ is our Creator, and so has unquestionable rights over the creatures He has made, and whom His Providence sustains. The need, and the problem, today, is to persuade men that these Divine rights are the basis and security of our rights to happiness, since we can be happy only when adjusted to the source of our being. To enable us thus to readjust ourselves, the Son of God assumed human nature, and redeemed us. We are a purchased people in as much as we have been ransomed from the slavery of sin. As a consequence, Christ as Man has claims on us as our Redeemer. But He redeemed us only that He might win our free wills. The purpose of His spiritual kingdom is to conquer the hearts of men.

On Calvary Christ, as St. Thomas tells us, restored "the will of the race" to God, but He did not recapture the individual wills of men. The Church, especially through her Liturgy, exists to achieve this conquest. When our minds are submissive to His Truth, our wills disciplined by His precepts and counsels, and we serve Him in deed as well as in word, the complete victory will be His. For us it will be "the conquest of freedom," since it will be truth, or our adjustment to Reality, that will make us free. "Christus vincit! Christus regnat! Christus imperate!"

94. The *Proper* of the Mass epitomizes the doctrine of the Encyclical. The *Introit, Gradual* and *Alleluia* verse, and the *Communion* (Apoc. V, Ps. 21, and Ps. 28) stress Christ's kingly rights as Redeemer. The Gospel (John 18:37-38) relates the drastic dialogue between Pilate and Christ: "Art thou a king? Jesus answered: Thou sayest that I am a king. For this have I been born, and for this came I into the world, that I should give testimony to the truth. Everyone that is of the truth heareth my word." In the Epistle (Col. 1) St. Paul gives a magnificent condensation of the whole doctrine, Christ's claims on us both as God and as Man being stated. The doctrine of the Mystical Body and the adoption of sons are also in this extract, and they imply the right Christ the King has to our personal love. The body of the *Preface,* which we suggest you peruse prayerfully, is an echo and a specific application of St. Paul's doctrine.

95. That *Preface* also states the purpose of the Propagation of the Faith and the reason for this study on the Liturgy and the missions. We pray that Christ, "having subjected all creatures to His dominion, might deliver up to Thine Infinite Majesty an eternal and universal kingdom. A kingdom of truth and life; a kingdom of sanctification and grace; a kingdom of justice, love and peace." The *Offertory* (Ps. 2) sums up this whole missionary ideal in one sentence: "Ask of Me and I will give thee the gentiles for thine inheritance: the uttermost parts of the earth for thy possession." This is the reward and the right of the Mediator. We have no right to limit, in ourselves or others, the extension of His kingdom.

96. Not living these feasts, we do attempt to limit the spread of Christ's kingdom. An argument widely offered today for our failure to be nourished by these feasts is that Latin, rather than the vernacular, is used. Pius XI and Pius XII have authoritatively answered this argument. We cannot take the time here to discuss its merit and its fallaciousness. But we believe the latter was met by Pius X when he said that what we need is "not speech but worship." The Liturgy needs not a new language but a spiritual participation. To enjoy the fruits of the Liturgy not English or French or any other vernacular language is needed. The need is contemplation. St. Thomas gave the answer centuries ago. In commenting on the praise of God in song, and justifying it, he adds that as regards those hearing it (or reading it!) some do not understand *what* is sung (or heard or read). But they understand *why* it is sung, that is for the praise of God. This suffices to excite devotion, which is the only purpose of the various means used by the Liturgy.

97. The Prayers of the Mass of Christ the King aim at this devotion. Their theme is the third point of the Encyclical, Christ's conquest of the individual heart by personal love. The *Collect* states that God willed that all things be made new in His Son, "the King of all." We then beg God that He grant "that all kindreds of the gentiles, scattered by the ravages of sin, may be brought under the sweet yoke of His rule." In the *Secret* we again find the theme of this study. "We offer Thee, O Lord, the victim of reconciliation for the human race: grant, we beseech Thee, that on all gentiles may be bestowed the gifts of unity and peace, by Him Whom we immolate in this sacrifice, even Jesus Christ, Thy Son, our Lord." The *Postcommunion* leaves no doubt as to the maturity of the age of Divine Love which should be ours through the Blessed Eucharist: "Having received the food of immortality, Grant, O Lord, that we, whose glory it is to battle under the standard of Christ our King, may reign with Him forever in heaven." A modern poet years ago summed up what the practical aspects of this should be; "Strength is love in action."

98. The nature of the action of Divine Love in the soul through the Liturgy was admirably stated for us by the great Abbot Guéranger. He wrote:

> What the liturgical year does for the Church at large, it does for the soul of each one of the faithful that is careful to receive the gift of God. This succession of mystic seasons imparts to the Christian the elements of that supernatural life, without which every other life is but a sort of death, more or less disguised. Nay, there are some souls so far acted upon by the Divine succession of the Catholic cycle that they experience even a physical effect from each evolution; the supernatural life has gained ascendency over the natural, and the calendar of the Church makes them forget that of the astronomers. . . . The Church's year once was, and always ought to be, the joy of the people, the source of life to the learned, and the book of the humblest of the faithful.

The Mass of The Faithful

99. After the Gospel and homily, formerly the catechumens and penitents, and all others who had no right to assist at the Mass properly so-called, were dismissed in a manner similar to the dismissal of the faithful at the end of the Mass. There is a text of St. Gregory the Great and of the *Pontifical* to the effect that: "Si qui non communicet det locum." The reunion, in other words, was to be a communion of God with man, and man with his neighbor through Christ in the Sacrifice and Sacrament of the Blessed Eucharist. What has been called the "aliturgical" rite of the Mass of the Catechumens has now prepared the faithful as victims for the Sacrifice. They are to "make up what is wanting to the sufferings of Christ." For in the Mass of the Faithful we are afforded, as the Council of Trent reminded us, the opportunity of having applied the merits Christ gained for us, once and for all, as Priest and Victim, on Calvary. The will of the individual members of the Mystical Body can now be readjusted to the Will of God.

100. We have, for instance, had revealed to us the fact that after man's fall from grace, the Son of God appeared before the

Father and exclaimed: "Sacrifice and oblation Thou wouldst not; then I take unto Myself a body, and behold I come that I may do Thy Will, O Lord." Herein is indicated why throughout the ages sacrifice has been the centre of religious life, and the text indicates, too, the purpose and nature of this sacrifice. The common and natural law, as well the explicit Divine command, requires sacrifice. The Church, with her Divine authority, has determined the ceremonies surrounding the ritual instituted by Christ to commemorate His Redemptive Act, that by our participation in this act of worship we could enjoy the fruits of that great Action of Love. Dom Cabrol says: "Sacrifices were enjoined to acknowledge the supremacy of God, preserve the faith, to cherish justice, and to promote the love of God." Man, wilfully cut off from God, had to seek readjustment through adoration, thanksgiving, expiation and petition. To achieve this end, we have already seen the need of an exterior sacrifice to move us to the interior or spiritual sacrifice which the Mass is.

101. Under the Old Law animal victims were used. By imposition of hands on these animal victims, who were needed for man's life, man symbolized the surrender to God of His noblest gift—life, and prefigured the Lamb of God Who was to restore our wills to God through the surrender of His human will acting in His Divine Person. But the mere presentation of a gift to God was not necessarily a sacrifice; the offering was only an oblation, that is, an integrated and unchanged gift. Sacrifice, however, implies a change through killing, breaking, burning, etc. Gihr defines it: "By sacrifice we understand the offering of a visible object effected through any change, transformation or destruction thereof, in order effectually to acknowledge the absolute Majesty and Sovereignty of God as well as men's total dependence and submission." So, as St. Thomas tells us, the goods to be offered were exterior (directly to God or to neighbor), bodily (by martyrdom and continence), and of the soul (devotion of will, the principal and real sacrifice for us). Someone has recently said that "the hardest thing to give is in." This interior sacrifice of the will is precisely surrendering or giving in to God.

In the Old Law, as said before, it was shown in degrees by the sin offering, the peace offering, and the holocaust. (I suggest that you study how these correspond to the three phases of the mystical life of prayer, to which St. Thomas refers as infancy, adolescence, and maturity). One can expose the body to suffering and death for God, discipline the body with fasts, etc., for the service of God, or present the body to works of justice and the pursuit of Divine worship. All of these imply will or spirit. It is necessary to establish the will in right, to develop a good will, before any transformation of the person or of the society of which he is a part can improve. For evil is not in things, but in our abuse of what we were meant to dominate. The animal victims of old needed not sacrifice no more than the material and bodily offerings we may make today. But the will of man did and does. This is why ritual (the order of right) has been with all peoples sacrificial.

102. It is our privilege today, as it has been that of the faithful since Christ's great Action on Calvary, to effect this order of truth, justice and love through the Eucharistic fulfillment of all the prefiguring sacrifices. We can participate in the sacrifice of the Lamb of God. This is why I have said that the Liturgy is primarily and essentially a life. It is the life of Christ put within the reach of every good will. It is also education to that life by preparing the will to become and to remain good. No matter how Catholic a mind one may have, it will not be the dynamic force it should be without the good will. The Mass of the Faithful is to prove and perfect that will. It does so in the three integral parts of sacrifice—the Oblation, the Immolation or Consecration, and the Communication or Consummation. It is the general nature of these we wish to consider rather than the usual details of the prayers and rubrics. The latter achieve unity and meaning only as they are parts of a living sacrifice.

Oblation

103. In the Oblation the victim is set aside as sacred. When the faithful used to bring the bread and wine, along with their

other offerings, the sacramental character of this Oblation was undoubtedly more evident to them than to the people at Mass today. For here was a visible offering of the goods already mentioned, and of the material elements of the Sacrifice, signifying that this really was their sacrifice. The Oblation was an indication of the good will. Today the wills of the faithful should be united with that of the priest when he prepares and offers the bread and wine in anticipation of the real oblation after the Consecration. The priest prepares the chalice, offers it and the bread with prayers assuming the sincerity of the offerers. The oblation invocation calls down the Holy Ghost that grace may descend on the Sacrifice and through the latter may inflame the hearts of all and make them "more brilliant than silver purified in the fire," exclaimed St. John Chrysostom. He says, in the name of all, the sacrificial prayer known as the *Secret*. This, unlike the *Collect,* which states the daily lesson the Church wishes us to digest, always ties in the ceremonies of the Mass with the idea that the Oblation is to be a real sacrifice. In this spirit the *Preface,* which used to begin the Canon but now concludes the Oblation by way of preparation for the Sacrifice, exults, "Sursum corda." We can now lift them up to God freely, joyously and gratefully, in a true Eucharistic spirit, because this Sacrifice *is* going to be ours, and we wish it to be acceptable to God. This is why there has been not only the *Offertory,* but the prayers "Suscipe sancte pater, offerimus tibi, in spiritu humilitatis, veni, santificator omnipotens, suscipe, sancta trinitas, orate frates." And the priest has meanwhile washed his hands while reciting Psalm 25.

104. These prayers, like those at the foot of the altar at the beginning of Mass, were originally private prayers of the celebrant. In the Middle Ages they became canonical. Here the elements of drama, of the Action, are brought together—man's sinfulness and God's mercy. Now that the conflicting elements are to be reconciled there is the praise and thanks of the *Preface* ending in the seraphic hymn both Isaias and John heard, the

Sanctus. To it has been added the greeting of Christ's triumphal entry. The *Hosanna* is not only a cry of loyalty and love but of hope and of yearning, a plea for Divine help, now that we have come to know that not in God's gifts but in Himself are we to find peace.

The Canon—The Consecration or Immolation

105. The *Canon* beginning after the *Sanctus*, as it does today, was not the original order. In the 5th and 6th centuries the *Canon* was called the *Actio*, and began with the "sursum corda" of the *Preface*. In some old sacramentaries we read: "Incipit Canon actionis." The "infra actionem" we still have in the *Missal* is a relic of that usage. *Agere* and *Agenda* are also terms used regarding this *gratiarum actio*, or *Eucharistis*. But in the Gregorian sacramentary *Canon missae* has prevailed, says Dom Cabrol, with the meaning of rule, or official, determined prayer. In any event this *Actio* or Eucharistic Prayer is not only the epitome of the whole Mass, but of all human history.

106. The Oblation is the seed of this great Action. In it we offer gifts to God through the same channel through which He comes to us—Christ. In the Divine commerce of His mediation "mercy and truth have met each other; justice and peace have kissed." The conflict between our unworthiness and the majesty of God. But, as St. James, says, "mercy exalteth itself above judgment." Suffering is to purify and exalt us. In the Oblation we have already accepted the suffering of pulling away from the will those things to which it has been unduly attached. We sacrifice the lesser for the greater. This is why love and sacrifice connote each other. For as we may lose a finger willingly to save a body, so now we are ready to discipline a passion or desert false gods to save a soul.

107. This is where drama, in its real sense of action, comes in. The action constituting drama arises from a conflict. It is a conflict of ideas, of ideals, and of the wills guided by them. The

ideals we pursue create habits in us which engrave on us the values of these ideals, thus creating character. Character is life dominated by an idea, or a set of values. This is why as fictionists tell us, that a character reveals itself in a crisis. Crises are inevitable in life because choices are inevitable. A choice implies a sacrifice. We cling to what we love most. In a fire, for example, or a hold-up, we gladly surrender our material possessions in preference to death. We desire life, and the Love which is its Source and Sustainer. So every day in the Mass we have an opportunity to deepen Christian values in us, to permit the Art of God to Impress Himself more deeply on the soul that is not only made to God's image and likeness, but which through the sacraments of Baptism, Confirmation and Holy Orders bears the character of Christ. Through this Sacrifice of Christ's becoming ours, we conform more and more to that character. This is the great transforming action of the Immolation.

108. The Eucharistic Prayer attendant upon this action is really one, but has been subdivided or indented to make several parts. This is probably for our greater attention and devotion. But it is significant that it begins with the "Te igitur." For we read in Ezechiel: "Go through the midst of Jerusalem and mark TAU (T) upon the foreheads of the men that sigh and mourn. . . . Upon whomever you shall see TAU, kill him not. For he has already offered himself to God; he has passed over from the service of self to the service of God." It is pertinent, too, that there are about twenty-five signs of the Cross made from this beginning of the Prayer through to the consummation of the Sacrifice. Is this not a constant reminder of what the *Canon* or Immolation is to do for us? Christ becoming our Rule of life, we immolate our selfish selves for Him; His character deepens in us, and shines forth for the good of others.

109. An analysis of the Mass of the Faithful, however, will reveal that each of the three integral parts of the Sacrifice constitute, as it were, a trinity, as well as each, through prayers or doxologies, having a Trinitarian stamp. This quickens the action. For there is a preparation for the climatic part of the

Oblation, Immolation, and Communication, just as there is a conclusion or thanksgiving for each. In the Oblation, for instance, the preparation is in the acts preceding the actual Oblation, which is the central point of this part, and it comes to a relative rest in the *Secret* and *Preface*. In the *Canon* the TE IGITUR, MEMENTO of the living, the COMMUNICANTES, and the HANC IGITUR constitute the preparation for the Consecration of the elements. Then comes the real Action, the words of Consecration, followed by the Elevation. The thanksgiving is in the UNDE ET MEMORES, OFFERIMUS, MEMENTO of the dead, and the NOBIS QUOQUE. In the Communion, the PATER NOSTER, the breaking of the Host, and the mingling of the Host with the Precious Blood, the Agnus Dei, the three following prayers, and the DOMINE NON SUM DIGNUS are all parts of the preparation. Then comes the actual Communion, first of the priest, and then of the faithful, followed by the ablutions. The Postcommunion, the blessing, and the last Gospel are not only the thanksgiving for the Communion but also for the whole Mass. The rhythmic idea of this Prayer is thus Trinitarian, telling the whole Gospel story of God's seemingly hopeless love for man.

110. The prayerful consideration of all this daily should, as far as each of us is concerned, remove the hopelessness of it. As Father Faber reminded us, in five little words Christ comes FOR US, meaning all human beings. Graf wrote: "Without doubt the moment of the consecration is the most wonderful of all those instants of fleeting time which make up the history of our world. In those precious moments there takes place something that can be compared only to the creative act of God." The Fathers and St. Thomas say the priest *makes* the Body and Blood, as Gregory XIII's prayer in the *Missal* suggests: "Ego volo celebrare Missam, et *conficere* corpus et sanguinem Domini nostri Jesu Christi." The practice of the Elevation also reminds us of this. The practice came from north of the Alps in the 12th century to settle a dispute as to when the Bread was changed. So, undoubtedly, arose the custom of that time for people who had

been to Mass to say they had been "seeing God." Vision is the cause of love. In other words, in the Consecration of the Mass there is a Transubstantiation that in us there may be a transformation, if not a transfiguration.

111. The nature of this ordinandi are admonished about during the reception of Holy Orders. The Bishop says: "Understand what you do, and when you celebrate the death of the Lord, put to death within yourself all concupiscence." For sacrifice is the bringing of a precious thing to God, and its destruction in His honor. In the *Pontifical* the nature of this is clarified: "On this altar let pride be immolated, let anger be suffocated, let lust and covetousness be put to death." This is the way of showing that we appreciate that all we have is due to His mercy. Here is the gift of self in return for the gift of God. For by the Consecration Christ establishes a new form of existence (*nub specic aliena*) and of Personal Presence. It is to offset the danger St. Teresa called attention to: "All sins are committed because we do not think of God as really present but imagine Him afar off." So, with St. Paul, "I beseech you . . . that you present your bodies a *living* sacrifice, holy, pleasing unto God, your reasonable service."

Communion

112. Only love can prompt us to make ourselves victims. This ennobling emotion is the "communication of one's self," someone has defined it. In Creation God communicated Himself to man. In Redemption He does so again, in a human way, to man who had thrown away Divine happiness. Happiness is a participation in God's life. This is why sacrifice with all peoples has been an attempt to enter into personal communion with the Almighty. He communicates Himself to us, but do we communicate ourselves to Him?

113. That there may be this reciprocity, the Sacrifice precedes the Sacrament of the Blessed Eucharist. Only when we have removed the obstacles to the communication of Divine life, can there be real Communion. This removal of obstacles is our

communication of self to God through participating in the Sacrifice of His Son. St. Bernard says: "Christ feeds upon me, I am swallowed and digested, finally I am made one with Him when I am conformed to His likeness." Before St. Bernard, St. Augustine had put into the mouth of Christ, the Bread from heaven: "I am the Food of the strong. Grow, that you may feed upon Me. But you will not digest Me as you do ordinary food; I shall digest you." The Sacrifice, in other words, is consummated, when each of the faithful can exclaim with St. Paul: "I live, now not I, but Christ liveth in me."

114. This part of the Mass is made up of the Our Father, the LIBERA (a paraphrase of it), prayers for peace and union and freedom from evil. These last, like so many others in the Mass, were originally said privately by the priest. The Breaking of the Bread or *Fractio* is made for us. St. John Chrysostom said that not even on the Cross was this done, but only here. To prepare for the communication of life through this Broken Bread, and the unity of the Mystical Body, and freedom of its members from evil, the AGNUS DEI and DOMINE NON SUM DIGNUS are said. The Communion antiphon was formerly sung as the faithful went "to taste and see that the Lord is sweet." Now it is said or sung after the Communion and the ablutions. The ablutions are made that Christ may adhere to the individual heart receiving him. The practical effects of the Communion are probably best summarized in the DOMINE JESU CHRISTI, which the priest says shortly before the actual Communion. There we ask God that He free the soul, through Christ's Body and Blood, from every iniquity and from all evil; that He make the soul always adhere to His commandments; and never permit him to be separated from Him. There is an interesting relationship here in theological thought, and parallelism of structure between this prayer and the antiphon, O SACRUM CONVIVIUM. But we cannot go into it here. In the light of the nature of the prayers in the *Communion* we might say it is truly the Lord's Prayer, dominated by the ideas of the PATER,

which, as it is in the Mass today, strikes the keynote for this final phase of the Sacrifice.

115. Then comes the Thanksgiving. The *Postcommunion* (formerly called the prayer "ad complendum") begins it and, as evident in the examples given in the INSTRUCTION, actually completes the idea of the day, especially by suggesting what the practical results of our participation in the Mass should be. Fittingly, the Trinity is called on to bless the completed Sacrifice in the hearts of the faithful. Then comes the dismissal. But a blessing is given before the faithful depart. The last Gospel, especially the usual extract from that of St. John, is a most apt part of the thanksgiving. It is a relic of the recessional prayers, like the priest now says privately on his way back to the sacristy. But having made ourselves victims, and so been bound to Christ in Holy Communion, there ought to be no recessional for us from the spirit and life of Christ.

116. This should be proved by the social communion of the faithful. As each member of the Mystical Body is now one in will with Christ, it should mean they are one in will with each other. The mingling of the Broken Bread and Blood, and, in ancient days, the sending of a piece by the Pontiff to the pastors of Rome, suggest what the result of the Communion should be. In the Sacrifice, by making it ours, we complete, so far as we are concerned, the redemptive work of Christ. In a similar way, through identity with Christ through Holy Communion, we members of the Mystical Body have risen with the Head. From the tomb of the Tabernacle the whole Christ comes forth glorious to remake the world. Christ is again walking among men, redeeming them through the brotherly love of God. It makes men strong, happy and effective in solving life's problems. Thus true Catholic Action is Eucharistic Action.

5.
The Sacramental Life of The Church

117. There can be no action where there is no life. We know, in fact, that we judge of the nature of a thing by its activity. If life be gone from the creature, or the faculty or organ through which it manifests that life be lost or impaired, there is dissolution or disintegration instead of the activity manifesting the fullness of life. We do not, for example, call a dead body a body, but a corpse. The loss of our eyes means blindness; pressure on a nerve in an arm can cause the arm to shrivel; lack of oxygen in the blood affects our tissues, so that, lacking proper nourishment, they beget disease and death. Or in the lower order of nature, we know how, even if the sources of electrical power be tapped, and directed through proper appliances, a short circuit, as well as a defective appliance, can limit and frustrate this mysterious power. Even more, for the purposes of men electrical power must be harnessed. The tremendous power plants at Niagara Falls, the results of Boulder Dam, TVA, and such projects throughout the world offer analogies for us from which to learn how to profit from the supernatural life stored up by Christ for us in the Church.

118. There is also another fact of which we do not think, certainly not often enough, or with sufficient profundity. As St. Thomas has taught us, it is a characteristic of a created being, by the mere fact it only *has* being and *is not* being, that it has an "obediential capacity." Metals, for example, vegetative life,

as well as the trained animal can participate in rational life through man's rational use of them. Here is reason putting, through man's instrumental regulation and direction, the Divine order into creation. Since man is obviously only a creature too, though as the poet has said, "on the border of the spirit land," he, too, can participate in a life higher than his own natural life. His obediental capacity, as we have already seen on the authority of St. Augustine, is a capacity for God. By the grace which Christ poured out on us from His open Side on Calvary, and which has been preserved in the chalice of the Church to be given to those of good will, and in proportion to their dispositions and the Divine Plan, men can participate in the Divine life. Christ, as the Head of the Mystical Body, possesses, says St. Thomas, "capital grace." But just as the body needs its nervous system, and arteries and veins, so that each of us be a new creature by reason of the Divine life flowing into us, man needs the sacramental system instituted by Christ for this purpose. The Sacraments apply in a sensible manner the fruits of the Incarnation and Redemption.

119. For while the Death of Christ was the universal cause of human salvation, that universal cause had to be applied to every particular effect. The Sacraments are the instrumental causes whereby this application is made. St. Thomas says a "sacrament is a fruitful sign of grace." It is a threefold sign: of the *past*, which is the *Passion* or Source of the fruitfulness; the *present*, which is *grace* or the effect of the sacrament; and the *future*, which is sanctification and *eternal life*. Through them Divine life is restored to the soul, and increased in it. Man's nature, working as it does through sensible things, required that these remedies for his spiritual ills be given with sensible signs. God could have infused grace directly as He did in original justice, or as life in creation. The Spirit of God moveth where and how it will. God, in other words, is not limited by the instruments or means He has devised. This is so true that even an unworthy minister of these Sacraments is not an obstacle to their Divine purpose in the souls for whom they were instituted. It is the

part of Divine Wisdom to provide for His creatures according to the condition of the nature in question. We must *see* grace at work through sensible signs. Since man falls into sin by undue adherence to visible things, it was fitting, St. Thomas teaches, that lest man believe these works of God's evil or adhere to them in place of Him, salutary remedies must be applied. "The remedy must be applied where the disease is." But this application is only an instrument; it does not operate of its own nature but by that of the Principal Agent by Whom it is applied by His Priesthood in the Liturgy. This is why in every sacrament we have matter and form, the latter determining the former by the institution and activity of Christ. The will has to be stimulated to cooperate. Because the will can be moved by grace in other ways, the Sacraments are the ordinary channels of grace. They are necessary as such by Christ's prescription and man's finite, fickle nature.

120. Because the will is easily captured by sensible things, the sensible remedies for the spirit in the Sacraments follow a similitude of corporal life. Each human being is both an individual and a social being. But before he can *be,* he must be born. Then he must grow. For this he needs nourishment. Despite this generative, augmentative and nutritive life, he can become the victim of illnesses, some of which may leave permanent scars. So man needs remedies effective to reorganize his forces against those inimical to his well-being, and a means to rid himself of the scars of his bad habits so cured. Since God has made His creatures His ministers or cooperators in the creation of human life, and the ministrations of the supernatural, there are also two social sacraments as well as the previous five pertaining to the individual. Here again we see integration through universalization—the education of a Christian. For by Baptism we are reborn; by Confirmation the Divine life is augmented in us for our growth and strength; in the Blessed Eucharist we are nourished on the Bread of Life; the Sacrament of Penance is the medicine for our spiritual ills; Extreme Unction, while it can, in God's mercy, restore physical health at the last moment, before

facing our Judge, it removes the remaining traces of our having been immersed in matter; Matrimony is the means of conferring being on creatures who may populate heaven, the sacrament at the same time sanctifying the co-creators of life; and Holy Orders completes the circle by gathering us all up into the family of God by making us His adopted children through the ministry of His Son.

121. Before we see briefly these sacraments in detail, it is interesting and important to note that at the basis of this sacramental system there is a triad. Baptism, Confirmation and Holy Orders constitute it. They impress, deepen and perfect in the soul the character of Christ, in the light of which we shall be judged. This character is a sign of authority to receive, or give or defend, says St. Thomas, and so is part of Christ's Priesthood. The other sacraments do not empower Christians with public functions. Though, as the Angelic Doctor reminds us, they impose obligations "The Sacraments are instituted for certain spiritual effects necessary in the Christian life." This special effect is a sacramental grace, or the special efficiency the grace of each sacrament affords us in achieving the particular end of each. Someone has said that it confers a "ministerial commission." This means that the Sacraments impose on us the duty of worshipping God. The sacramental character which confers this commission to restore God to all phases of private and public life makes us Christian, or like unto Christ. So we see that "Christian life essentially consists in receiving and developing within ourselves the sacramental graces." They enable us to rise above the dull, futile mediocrity of the irrational, the materialistic, the sensual, the unthinking routine of life and of worship, and the egotistic. This is why we cannot avoid "the dialogue with Christ." And why should we try? For living in the consciousness of His Presence, conversing with Him, and recognizing Him in the breaking of Bread, like the disciples at Emmaus, our hearts will grow warm within us. Then the doctrine revealed by the Liturgy, and put into our lives, will order and penetrate the life of the world.

Baptism

122. This sacrament has been called the sacrament of enlightenment because the light of faith is bestowed on us. It also crowned the time of learning and the practising of dogmas. The people in ancient days remained catechumens at will. Then they became "elect" or "competent." Actual or prospective missionaries should learn a lesson from this old custom. In our desire for converts, we must be careful not to make the mistake of imagining that because they have crammed a catechism into their memories, that their intelligences have the understanding of faith, or their wills the fidelity only the habits of practise and of grace can confer. There is generally a tendency to abbreviate the catechumenate today as the ceremony of Baptism itself is altered from its original form.

123. But the fundamental form is still in the ritual. It consists of exorcisms, instruction, scrutinies or examinations, anointing, Baptism itself, the imposition of the white cloth as symbolical of the baptismal gown formerly worn Easter week, and the holding of the blessed candle. These parts of the ceremony can be reduced to three practical divisions: we shed the old life of sin, we gain the new life of grace, and we develop that life by living it. This is connoted by the matter and form of the sacrament. They consist in the pouring of the water while saying "I baptize thee in the name of the Father, the Son, and the Holy Ghost." Here we have spiritual generation, or the change from non-supernatural living to the supernatural life. We are freed from the slavery to the devil to which sin had brought us. The exorcisms indicate this.

124. But since generation is not only the shedding of an old form but the acquisition of a new one, we also become capable of supernatural acts. This is why Baptism is the gateway of the Sacraments, and of heaven. It sows the seed of Divine life, Grace. We have infused the new spiritual faculties of the theological virtues of faith, hope and charity. Faith is the light, and hope the courage of charity. This Love is creative and is

meant to make a new creature of us. Our being signed with the Cross and anointed signify our consecration.

125. The character thus impressed on the soul, setting us aside for Divine worship, is the constant reminder of that Life by which we are to be the saviour of the world. We are to preserve and increase this Life. The white garment of grace is to be worn not for a week but for eternity. We are to bring this Life intact to God. The candle reminds us of this too. We are to bring the lamp of faith, burning brightly and steadily, like the wise virgins brought their lamps to the wedding feast. On the way it will be the light on the mountain top to guide and win others. For this talent of grace is to be utilized and increased. Sponsors are to train us in this fitness for life. But we in turn are to be sponsors of Divine Life in the world by nourishing it in ourselves. This will be especially by living in the consciousness of the realities and the responsibilities of Baptism.

Confirmation

126. It has been said that Baptism is like the conception of a child in the womb of the Church, whereas Confirmation is its birth into the world as an independent personality. This is more or less implied by the indelible mark impressed on the soul in these sacraments. In Confirmation this character signifies the commission to defend our supernatural gifts against their enemies. This is why Confirmation strengthens us divinely for battle. In this sense it is the consummation of Baptism.

127. Baptism is a passive power; Holy Orders is an active one; and Confirmation is a social one. The Liturgy or ritual of the sacrament suggests this. This sacrament makes us a soldier of Christ to defend His doctrine, His Mystical Body, to nourish the Life He brought us, and to spread it in the world. The matter and form of the sacrament make this clear. The Bishop, as it were a general, confers this commission on us by the imposition of hands and anointing. The chrism with which he anoints us signifies the spiritual vigor now ours, and the odor of sanctity which should emanate from us. A blow on the cheek teaches us

to be ready to meet all adversity and every attack of the enemy with Divine strength. A sponsor, one experienced in life, is at hand to guide and instruct us in the mission given us by the words: "I sign thee with the sign of the Cross and I confirm thee with the chrism of salvation, etc."

128. The triple enemy we are now enabled to fight through the Gifts of the Holy Ghost. They integrate all other powers, natural and supernatural. They coordinate, direct and perfect the acquired virtues which Baptism elevated to the infused state. The infused virtues are God accommodating Himself to the human mode, St. Thomas says, with man's free initiative of good will. In the Gifts He takes the initiative, with our consent, and acts in a supra-human way. These Gifts are supernatural habits which impart such docility to our faculties that they promptly comply with the inspirations of grace. They are seven supernatural faculties perfecting the intelligence and will. Utilized they fructify, in twelve ways, by setting the soul of man in order in relation to himself, to the things near him, and to the things beneath him, with charity as the root of all.

129. The Beatitudes are the means by which we achieve the perfection of these Gifts and fruits; they are the chapter to our liberties, freeing us from the false happiness of the senses, and directing the happiness of the active life to the perfection of the contemplative life. Through them the sermon on the Mount becomes a living reality in the hearts of men. The Holy Ghost is enabled to work through the members of the Mystical Body for the regeneration of the world. Here again is Catholic Action, missionary activity. It is not in organization but in grace. We need organization for the same reason we need the matter of the Sacraments. But it is the form that gives the matter effectiveness. So, too, our activity for souls will be merely human, if not pathological, unless we permit the Holy Spirit to rule, mould, and develop us as fit instruments for the peace of the world.

The Blessed Eucharist

130. Baptism initiates the soul into the supernatural life;

Confirmation strengthens it against external enemies; and the Blessed Eucharist perfects it by the union of the soul with God. It gives us spiritual nourishment. The *one* sacrament of the Eucharist, St. Thomas says, does this. It is one in the sense of integration; it has what is needed for its perfection. This is true materially also, that is, in food and drink. John 6: 56: "My flesh is food indeed, and My blood is drink indeed." The Eucharist is the consummation of life, and the end of all the other sacraments which prepare us to receive or to consecrate the Eucharist, and to carry its effects into our daily life in the world.

131. Before you go further, I would suggest that you read again the sixth chapter of the Gospel of St. John. Also the account of the Last Supper, and of the Passion. The reading may deepen your appreciation of the Love that was, analogically speaking, impatient to give of Itself for the restoration of happiness of men. In contrast, in St. John 6, with this compassion of Christ we see the hardness of heart of the Pharisees. There are a great many such people to work among today. They must be made to understand that Christ's promise of the Eucharist on this occasion was not a "hard saying," but the bad will of those who said it was hard. It brings up a pychological factor missionaries need always to keep in mind. The refusal to accept the gift of faith, or its feigned or real loss, is never due to intellectual difficulties. For in the mystery of the Eucharist, as in the other mysteries of faith, the senses and the intellect cannot *see* the realities therein revealed. Most of those who today claim it is a "hard saying" are not even equipped to grasp the metaphysical basis of the subject. Yet they question the Divine Power! They deliberately deny that faith and love reveal what our natural and self-imposed limitations keep us from glimpsing and accepting. The difficulty is in the will. It is true that "a man convinced against his will is of the same mind still." When I once pointed this out to a noted psychologist, who is a renegade Catholic, he conceded it by exclaiming: "Now you've said something! I don't want it!"

132. It must surely be a hard heart rather than a stupid mind

that starves its spirit in the light of the threefold meaning of this Sacrament of the Eucharist, as taught by the Angelic Doctor. The past, the present and the future, in other words, the integrity of life and of human history are contained in the significance. The *past* because the sacrament is commemorative of the *Passion*, and as such is called *sacrifice*. The *present* is the *unity* of the members and Head of the Mystical Body by it, and so called *communion*. The *future* will be in the *fruition of God* in heaven, and so is called viaticum, or *assumption,* because "by this we assume the Deity of the Son." (St. John Damascene). So it was fittingly instituted at the Last Supper when He conversed with His disciples for the last time before His death. When He in His own species, says St. Thomas, was being taken from the disciples, He remains in the sacramental species. Also since there is no salvation without faith in the Passion, it was necessary that throughout the ages there be a representative of His Passion. (the Paschal Lamb and the Lamb of God). He completes the Old and begins the New. Anyway, the things last said, especially by departing friends, are impressed on the memory, affection being the stamp on the wax of memory.

133. The figures by which Christ prepared us for this emphasize all this. To grasp their import we must here, as in the other sacraments, distinguish between the sacrament or sign (the bread and wine; the effect and the sacrament (here the true Body of Christ); and the effect only grace). As to the sacrament or sign, Melchisedech was the greatest figure of it, because his sacrifice was by bread and wine. As to the effect and the sacrament together, all the sacrifices of the Old Law, especially that of expiation, which was most solemn, were figures of this which contains His suffering (in the Mystical Body too). As to the effect alone, it was particularly prefigured by the manna (See John 6: 31-32) which "had in itself all sweetness of taste." That is, the grace of this sacrament is for the refreshment of the spirits of all. But the Paschal Lamb was the supreme figure because it embodied all these three—"Christ our Pasch is immolated." (1 Cor. 5). It was eaten with unleavened wheaten bread by all of Israel at the fourteenth luna, as a figure of the innocence of the

Lamb of God. Also the lamb's blood was saved, leading from slavery to the promised land.

134. It seems quite reasonable, then, that Christ instituted this sacrament under the species of bread and wine (Matt. 26:26). They constitute the matter of the sacrament. The Angelic Doctor gives four reasons for this. One is as to the *use* of the sacrament, that is eating, or nourishment. Another refers to the Passion, or the Blood separated from the Body, as in this memorial. There is separate matter, and a separate consecration of the matter ("This is My Body . . . This is My Blood"). St. Ambrose tells us the reason, because of the effect of everyone taking the Bread of Life: "The species of bread for the health of the body, and the species of wine for the health of the soul." Finally as to the effect regarding the Church, the Mystical Body is made up of diverse faithful; so the matter of the sacrament is made up of different grains and grapes. Hence St. Augustine comments: "We are many in one Body." This is certainly a missionary incentive.

135. The change of this matter, the unleavened wheaten bread and the wine of grapes, is not, as we have remarked above, something that can be grasped by our natural powers. Neither our senses nor our intellect can comprehend the true Body and Blood of Christ present after the form, used and commanded by Him, has been applied to the matter, and the priest has "made" the Body of Christ. Only by faith, which rests on Divine Authority, can we experience the joyful effects of realizing the Divine Presence. St. Cyril said: "Do not doubt whether this be true; but rather accept the words of the Saviour in faith; for since He is truth, He does not lie." The question ought to be not of doubting the Word of Truth Itself, but rather how can human beings really live without faith in the Transubstantiation?

136. The Angelic Doctor gives three excellent reasons for the fitness of this change of the substance of the bread and wine into the substance of the Body and Blood of Christ. The perfection of the New Law requires it. For the sacrifices of the Old Law contained the true Sacrifice of Christ only in figure. This con-

tains the suffering of Christ in reality. So this sacrament is perfective of all others, in which His power is participated. Most certainly the charity of Christ made the change fitting. "My desire is to be with the children of men." His Presence in our midst, under these sacramental species, is the greatest sign of His love, and the basis of hope from our familiar association with Christ in this pilgrimage. It is fitting, finally, because of the perfection of faith in both the Divinity and Humanity of Christ. Because faith is invisible, as His Divinity shows us Him invisibly, so also in this sacrament His Flesh is shown to us in an invisible way, Christ thus contradicting the heretics who say He is here only in figure. He is visible under the sacramental species, and with the eyes of faith and of love. For since He is here in a wholly supernatural way, He is visible here only by a supernatural intellect, which here for us is by the light of love which faith is.

137. There is only one comment we shall take time to make on the sacramental form here; St. Thomas calls our attention to it. This sacrament differs from others in that the others are perfected in the use of consecrated matter, whereas this is in the consecration of the matter. In the other sacraments, the consecration is a blessing conferring instrumentally a spiritual power when the instrument is animated by the minister and applied to inanimate instruments. But here the consecration of matter is in a miraculous change of substance which can be perfected only by God. Here the minister has only to pronounce the words (with, of course, the intention). Since the form must fit, the form of this sacrament differs in two ways also from that of the other sacraments. They imply the use of matter, but here is implied only the consecration of the matter which consist in Transubstantiation—"This is MY Body . . . This is My Blood." The forms of the other sacraments are applied by the person of the ministers, by mode of act, command, or prayer. But in this sacrament the form is uttered as if from the Person of Christ, the minister only pronouncing the words in His Person and in His Office.

138. But we have the sacramental Presence of Christ that we

may enjoy and manifest its effects in our soul through Holy Communion. The Sacrifice of the Cross is the fount and source of the forgiveness of sins, and the Sacrifice of the Mass effects the Divine Life in us if there be no obstacle in the soul. For the Sacrifice of the Mass produces in the soul the effect wrought by the Passion in the world at large. This is why St. John Chrysostom admonishes us: "When you draw nigh to the chalice approach with awe and as if you were to drink from Christ's own Side." This open Side is the approach to everlasting Life. This Life is what is communicated to us through the sacrament of the Blessed Eucharist, the Bread of Life. St. Ambrose says: "That Bread is rightly called the Bread of Life which props up and sustains the very substance of the soul." He tells us, too, that "this bread is taken as a remedy for daily informity." As physical food daily rebuilds the broken down tissues of the body, this Food rebuilds broken down moral tissue, wiping out venial sins, and strengthening the will by an increase in charity by and in which we adhere to the Will of God. If it does not wipe out all of the temporal punishment due to sin, the defect is not in Christ's power, but in our devotion. The Transubstantiation transposes, as it were, the Divine Substance of charity to sustain the will against the death of sin now and in the future, in a way similar to that in which by food and medicine we preserve the body against internal decay, and from external attacks by a weapon. Union with Christ fills our being with His strength, and thereby the demon's attacks are repelled because the sacrament is the sign of the Passion which vanquished them. St. John Chrysostom concludes that therefore "we go from that table like lions breathing fire, being made terrible to the devil."

139. Christ said: "If any man eat of this Bread, he shall live forever." We are guaranteed, through the Sacrament of the Blessed Eucharist, eternal glory. Attainment of this glory is an effect of the sacrament. St. Augustine, for instance, says: "Men seek in food and drink not to hunger and thirst; but it is truly vain except in this Food and Drink, which make those who partake of it immortal and incorruptible." The Angelic Doctor tells us that the Passion, in virtue of which the Sacrament of the

Eucharist is achieved, is the sufficient cause of glory. But we are not admitted to glory at once by it. There is Viaticum on the way of suffering with Him that we be glorified with Him in the Beatific Vision. The sacrament, however, gives us the power to attain glory. It is imperfect here, and perfect hereafter. But this fact does emphasize for us the unity of life here and hereafter. The seed of grace sown in Baptism is to flower in heaven because we have been with Christ on the way as He has been with us.

140. Intellectually we accept all this. But practically how does the average Catholic, not excluding the clergy, react in time of temptation or any other kind of difficulty? Are we not like Elias who was discouraged at the results of his missionary journey because he was depending too much on himself? Then came the command to his weary body and spirit: "Arise, and eat. And he arose and ate, and walked in the strength of that food to the Mount of God." Or which response of Peter's do we make, that of fear when the storm came up, forgetting Christ's Presence in the tossed boat, or his simple and affectionate logic when Christ asked him if he too would follow the hardhearted Pharisees: "Lord to whom else shall we go?" For the courage and the joy of the Eucharistic life we might well take to heart the counsel of St. Augustine: "O sacrament of filial devotion, O symbol of unity, O bond of charity! You desire to live. Draw near, then; believe; be incorporated that you may live."

The Sacrament of Penance

141. Only by such incorporation can the human will approximate or become the compass it was before original sin. As it is now, in its weather-vane condition, it needs constant help. St. Thomas says the variable needs what is unvariable. This is why we need the Sacraments in general, and the Sacrament of Penance in particular. It is "the plank of salvation": which Christ has thrust out to us in the turbulent sea of our emotions. If we but cling to it with good will, we shall be drawn safely to the shore of His Heart.

142. Since Penance is necessary after Baptism, if we have

fallen from grace, for the reception of the other sacraments, the liturgical phase of the sacrament consists in the preparation for the other sacraments, we well as in the matter and form. As to the historical phase of the sacrament, I suggest works such as Schuster's *Sacramentary*. The matter of the sacrament is our sins. The form is in the words of absolution applied to those sins. As in sacrifice we have three integral parts, so too here, we have confession, contrition and satisfaction. But these I prefer to consider briefly, under headings suggested by a modern spiritual writer. They are self-knowledge, self-revelation, and self-reformation.

143. In a naturalistic age, where psychiatry and psychoanalysis tend to supplant the Sacrament of Confession, those who believe in the supernatural are likely to go to the other extreme and deny the need of natural as well as supernatural aids. The supernatural, as we know, presupposes and perfects the natural. So true is this that by our neglect of natural powers and natural aids, we may limit the work of grace in us. A musician, for example, needs a well-tuned instrument before his virtuosity and interpretative powers can draw from the instrument the full beauty of sound. The Fathers, such as St. John Chrysostom, have said we can make ourselves into instruments for the Holy Ghost to play Divine melodies on and to establish beautiful harmonies. So it behooves us to see that, by every means, we keep the instrument of our human nature always at concert pitch.

144. This must begin with self-knowledge. For it is amazing how few really know themselves. This is true even of those who daily examine their conscience, including a particular examine. Yet a right and a true conscience is not too common to find. There are ignorant, scrupulous, and especially lax consciences on all sides. What Plato called "the lie in the soul" persists, even after weekly approach to the Sacrament of Penance. This is because we tend to examine only our faults and not our motives. Hence not only relapses into sin, but various forms of neuroses. The description, by a popular columnist, of a man from a good family looking in the mirror of the city jail before he is moved to a federal prison for a crime, is a fitting one

for most people. This man had been looking at the same face for fifty-five years, but this day of forced self-knowledge was the first time he had really seen himself. "Hell," concluded the writer, is "waiting for us in some mirror when we see ourselves as we really are, after the dreams are done."

145. To "see ourselves as we really are" means to face our motives, through the development of a right and true conscience, or an objective one. Towards this end, in particular cases, the sciences of psychoanalysis and of psychiatry can offer us some techniques in self-knowledge. But our faith gives us sound principles and an insight that are beyond the scope of science. Here, as elsewhere, science will improve under the guidance of Wisdom. This was testified to by a Methodist lady, wife of a Southern university professor, who said that she had long wished to speak to a priest. For four years she had been in a mental institution. She said that in the course of that time that she had fallen into the hands of many psychiatrists, and that a few held to our moral principles, and had to admit there was something they could not get at. She added: "I began to appreciate what you Catholics have in the confessional, and felt if I had had it, I wouldn't have been where I was." We have the Sacrament of Penance, but do we sufficiently profit by it?

146. Confession itself presupposes a profitable self-knowledge. It is the revelation to God and to His representative of our spirit or attitude towards Him. As we are a witness and prosecutor, defense lawyer and jury before the judge, we can help the judge pass a just sentence only by our own honesty. In the same way a doctor, which the priest is, cannot rightly diagnose a case until he knows the symptoms. Only then can the doctor recommend a remedy. Here he is like the Father welcoming the Prodigal Son. The open arms of the Father and the feast of welcome were dependent on the Prodigal realizing that he was meant for something more than the husks of swine. For, as the Angelic Doctor says, nature herself may cure a wound or an illness, or the powers of nature may be stimulated so to do it by the application of external medicine. But never does external medicine

alone effect a cure. It is again the question of a good will, and that applied to the right objective or value. It is not only, as a little boy said, "being sorry enough to quit," but "I will arise, and I will go to my Father."

147. The proof of this will be in the virtue of penance. This is what satisfaction is. The sacramental satisfaction or the performance of the penance imposed is our participation in the adequate satisfaction of Christ in His Passion. But our reception of the sacrament is in itself a pledge to practise extra-sacramental penance. This is achieving rational control over the things inside of us, around us, and beneath us. It means asceticism or exercise. It is the exercise of will in detachment. If we can learn to detach ourselves even from what is legitimate pleasure, we are well on the way to freedom from illegimate delights. It is, with the aid of grace, moulding our temperament into the character of Christ; spiritual health and happiness results.

148. This is why St. Augustine said that repentance is more beautiful than innocence. For innocence may be ignorance or lack of opportunity for anything else. Virtue is possible only through temptation because virtue is the exercise of our spiritual powers against opposing forces. It implies a free choice of values. It is an act of love. This is why repentance hopes rather than despairs because it uses even sins as stepping stones to virtue instead of permitting them to obstruct us on the way to heaven. Only by preaching this "baptism of penance" will the missionary be able (as St. Dominic desired) "to shut up the mouth of hell."

Extreme Unction

149. The early Fathers defined a Christian as a creature "composed of body, soul, and the Holy Ghost." In the hierarchy of the Divine plan, the body is meant for the soul, and the soul for the Holy Ghost. But due to the intimate bond between body and soul making one person and one life, often the illness of one effects the other. Especially do the ills of the soul affect the body. Physical illness is sometimes good for spiritual health, but sometimes such illness impedes virtues. So it is fitting that a

spiritual remedy be administered to beget full health and expedite salvation.

150. Extreme Unction is the sacrament Christ instituted to achieve this. In early days this sacrament was looked on as the complement of Penance. Christ Himself was, in His public life, always doing things like this sacrament. The cures, for example, of the son of the ruler of Capharnaum, of the widow's son, of the man sick of palsy, of calling Lazarus back to life, etc., are evidences of Extreme Unction. The Apostles also cured (Mark 6: 12-13, and James 5: 14-15) by promulgating the sacrament. Tradition in both the East and the West supports this. For the requirements of a sacrament are there. The matter is the olive oil consecrated by a Bishop to heal. The form is: "Through this holy unction and His own tender mercy, may the Lord pardon thee whatever faults thou hast committed by (sight, hearing, taste, etc.)." This is different from what was done in the early days and in the East. But though Christ did not prescribe the form of prayer, as in the Eucharist, His grace is there. He instituted the rite of Extreme Unction.

151. That there be such an anointing in danger of death is fitting, because, as Angers has said, "oftentimes the sins of the past reach through his whole being." Scars are left, also a languor of soul, a certain sloth, and an habitual state of spiritual depression. This spiritual weakness joined with the physical creates a real danger. At this final hour, too, temptations are likely to be intensified. We have need of help. St. Thomas says that this sacrament was not instituted "against the evils that take away and suppress spiritual life, that is, original sin or actual mortal sins, but against the defects, the enfeebling ills, consequent upon original or actual sins. Such ills make one spiritually infirm and deprive him of the energies necessary to carry out acts of the life of grace and of glory." So Extreme Unction is remedial, a spiritual healing. "This sacrament," continues Thomas, "is the end, the consummation of the whole divine economy of spiritual healing. By it, man is prepared to enter glory." Extreme Unction is meant to remove the last impediment to glory.

152. This is what the sacrament is meant to effect. It indirectly remits sin. It gives peace and strength to the soul. Physical health is restored when it is for the good of the person. So in the administration of this sacrament, or in its reception, we should not wait until coma overcomes the patient. Yet it is not against the sacrament if the sick be not totally cured physically because it is not useful to their salvation. It is not received uselessly because the sacrament is ordained to other things following from sin, such as the proneness to evil and the difficulty to good. If our dispositions be proper, the sacrament clears up what we have neglected in regard to these results of sin.

153. The sacrament works, of course, *ex opere operato*. But the Liturgy of it is meant to help towards the right disposition for the reception of the sacrament. The whole Church prays while the instruments of the origin of evil, the senses, are anointed. Since it is an anointing and not a consecration, if the patient be in danger of death from sickness, the sacrament may be received more than once, though not in the same sickness, unless the danger be new. The sick person is aided, through the Liturgy, by those assisting at the administration, as well as by the Church at large. Thus is completed the individual cycle of the sacraments. It will be the more efficacious if we have been living in the consciousness of the first anointing, our consecration by Baptism. Then the last anointing will be the final pulling aside of the curtain of the body (and of time and of space) which sacramental grace has thinned now to the vanishing point.

The Sacrament of Matrimony

154. The five sacraments we have seen perfect the individual as such. But man is not only an individual but a social being. Society exists for his perfection, which is to be achieved through the knowledge and self-discipline he will acquire through contact with others. But the men who compose society are also composed of body and soul. The soul lives on, a spiritual creation of God. But the body separates from the soul and corrupts. Corruptible things are perpetuated by generation. The faithful must be perpetuated to the end of time. So there must be gen-

eration through the human species. For though, as the Angelic Doctor remarks, men are restored to grace by the Sacraments, they are not restored to immortality. God has made male and female to complete each other, and in so doing to fulfill His Will. They are to leave father and mother and cleave to each other, and no man can put asunder what God has thus joined. It is like trying to separate God from His work to attempt to divorce them. In Matrimony God makes the human creature His co-worker by giving him the power of creation, disposing the body for the soul infused by God, and educating both body and soul to glory.

155. Matrimony is the human means used by God and sanctified through Christ of diffusing God's love and life. It is a sacred contract; the couple are the ministers. God instituted it for *His* ends. Man fell away, as witness the Mosaic Law in this regard. Christ restored and fulfilled the Divine plan for the human race. That this plan be realized through the ages, it must be kept in mind that something ordained to different ends needs to have different direction to the end, because the end is proportioned to the agent, Thomas reminds us. Human generation is ordained to many, that is the perpetuating of the species, to some Political good (the State), and to the Church for salvation. So we have the sexual impulse, civil law, and Church regulations in relation to marriage. These diverse ends need integration, if the Divine plan is to be effective. The highest must dominate or direct the others, especially where carnal and earthly things can so easily lead astray. So the Church has certain invalidating and diriment impediments, and limits both sex and the State. The natural contract thus becomes the outward sign of grace.

156. To appreciate this we need to realize matrimony has three goods. All the teaching of the Church (see Pius XI's Encyclical, for example) is based on these points of St. Augustine. They are *proles, fides,* and *sacramentum.* Here again the sacrament unifies and makes effective the primary and secondary ends of matrimony by emphasizing them and pointing out dangers. As regards the proles, the sacrament reminds us that the good of

the children is at stake, their being and their education. Not the pleasure of man but the Will of God is the end of matrimony. Man is the minister of God here. Not man's sensual pleasure but his moral good, the good of society, and the glory of God are the goals. This is why not only does birth control condemn itself, but it injures the parents, prevents or destroys life, cheats society, and robs God of souls.

157. Whereas the proles is for the good of the children, fides is for the good of society. Fides means fidelity and mutual help on the part of those who contract marriage. Since love is identity of will (Aristotle) this fidelity implies not only unity but indissolubility. Thus it is against polygamy and polyandry. The husband and wife are to be not only one flesh but one spirit. Only death can dissolve this union. Otherwise woman becomes a slave, there is no peace or love in the family, and the children are injured. Fidelity is, in a word, against divorce. Divorce is injurious to society as it destroys the principle of authority, promotes dissensions and encourages sin and crime as means to freedom. It also lowers the dignity of woman, is injurious to the family because it destroys the peace and stability of the home, and is unjust to the sinned against spouse and the children. This evil was a factor in the destruction of the Roman Empire. It continues to increase as a menace to the home and society today.

158. Marriage as a sacrament has for its end the good of the Church and of souls. An inseparable union makes matrimony more serious, dissensions less frequent, reconcilation easier. The union with each other, on the part of the husband and wife is like the union of Christ with His Church. He promised to be with the Church "all days." So the marital union is perpetual. When married people know the bond is forever, there is greater likelihood of fidelity, more solicitude for domestic things, it removes the origin of discord which exists where there is freedom of coitus, and the occasions of adultery are removed. It intensifies friendship which is not to many but to one. There is slavery when more than one. The very creation of Eve from the rib of Adam was a figure of this oneness, not only "two in one flesh,"

but even more the oneness of mind and heart through Christ. For while the bodies of the husband and wife constitute the matter of matrimony, the form or expressed contract to oneness indicates the liturgical idea of marriage. It was depicted on the walls of the catacombs by the joined hands of the contracting pair, their hands united by the monogram of Christ, and beneath it St. Paul's text: "Let a woman marry if she will, but let it be in Christ." Grace, the sacramental grace of matrimony, is to effect this. It reminds us that marriage is not recreational but, in every way, procreational; it is not for the mere gratification of the married pair but for their sanctification.

159. There is need of missionary work in preparing young people for this great sacrament. Not only does this mean instruction in the Faith, and in the nature and obligations of marriage, but especially in building up Christian characters. Many marriages fail because of emotional immaturity, which is lack of character, and a consequent irresponsibility. They should be trained as workers for Christ. Then the Christian home will not only mould society but will be what Francis Thompson said it is meant to be, "the nursery of heaven."

The Sacrament of Holy Orders

160. Matrimony is the means to life in the natural order; Holy Orders prepares for, and cares for the supernatural life. "Every high priest taken from among men is established for men in those things which pertain to God." (Heb. 6). Christ gave His Flesh for the life of the world. At the Last Supper, He commanded: "Do this in commemoration of Me," as at Creation God had commanded: "increase and multiply." Redemption was a new creation which had to go down the ages to all. We have seen that as Christ's bodily Presence was being withdrawn, it was necessary to establish others as ministers of the Life He restored to us. Hence, St. Paul admonishes: "So esteem yourselves as ministers of Christ, and the dispensers of the mysteries of God." Holy Orders confer this power by the imposition of hands, and choosing the lot or heredity of Christ.

He committed to the Apostles the consecration of His Body and Blood, the power of remitting sins, and the office of preaching or teaching. In this ministry the individual priest is like a hand used by the Head; the latter moves the former to effect the end. The spiritual power thus to participate in Divinity is conferred by Holy Orders.

161. This power is to build up, not to destroy, and this power will be necessary as long as to build up the Kingdom of God is necessary. Obviously then this power is for the good of others. It is necessary that they appreciate this. So we have the matter and form of the sacrament, for example, the handing of the Book, of the chalice, the anointing, the imposition of hands, and the Bishop implores God that "heavenly gifts" be poured out on the ordinandi, after which the officiating prelate prays God that the blessing of the Holy Spirit will descend on them. Grace is thus conferred that the newly ordained may be the dispensers of grace. We have seen that the noblest of the sacraments and their consummation is the Blessed Eucharist; all others lead to it. So the degrees or steps in Holy Orders. St. Thomas expresses this when he says that *the priest is to offer sacrifice and prepare others for it.* Hence the supreme importance of the Liturgy in missiology. For thus sin is to be done away with, and grace increased. The preliminary step in this, tonsure, indicates not only royal dignity and virtue, but that the cleric has chosen Christ for his heritage. The porters let the people in to be prepared for the sacrifice. Lectors instruct them as a necessary part of that preparation. The exorcists purge the instructed. The other grades prepare the people for the consummation of the Sacraments. The acolytes, for instance, have vessels appertaining to it—lights and cruets; in the latter the matter for the supreme sacrament being prepared. The subdeacon is the minister of these vessels, and the disposition of non-consecrated matter, as well as singing the Epistle. Consecrated matter the deacon handles, and he also sings the Gospel. These, terminating in the sublime priesthood, are "sacred orders" because of the ministry of sacred things. But there is need of a superior with full powers to dispense the sacrament of Orders,

as Orders themselves are necessary for the other sacraments. This is the fullness of the priesthood in the Episcopal power. As to concentration this does not exceed the priestly power, but only in things pertaining to the faithful, or jurisdiction . . . various peoples have to be ministered to, and many dioceses administered, but there is only one Church. The Pope, as Bishop, is the head of all peoples. Hierarchy becomes order through this unity in the head, who is the Vicar of the Head of the Mystical Body.

162. This is signified by the character impressed in Holy Orders. The common opinion is that it is impressed in all the steps. It is the same character as in Baptism and Confirmation but in a fuller degree because it confers special power and office, that of mediator. This character gives a chosen few power over the real and the Mystical Body of Christ. This does not mean that priests are or should be autocrats. For Holy Orders is not the isolation of a privileged class; hierarchy is not castes. Priests are not rulers but servants. They are to feed and guide the sheep, bringing them all safely into the One Fold. Not in the vulgar sense, but in that of universality, priests are as common as salt, and as democratic as light, that the people may be saved from corruption, and that they may receive eternal life. The priest proclaims and defends God's rights, and pleads man's cause. So that while a priest is in nature less than an angel, he is by office a minor angel, in as much as he ministers to others for God. It is significant, however, that only the priest can call God down and immolate Him. St. Augustine exclaims at the hands of the priest incarnating God like the womb of Mary. But the hands of the priest are the hands of Christ. St. Charles Borromeo says they open and close heaven to men. For when the priest lifts his hand in ministration of God's mysteries the "I" he uses in saying "I baptize thee," "I absolve thee," "This is My Body," etc., is not personal; he speaks at the command and in the Person of Christ. The priesthood is thus Christ in our midst redeeming man.

6.

Conclusion

163. At ordination the bishop admonishes the newly ordained, "Imitate that which you have in mind." In the present crisis in world history the ministers of Christ should appreciate their power and mission, and develop them to the full. De Maistre said, for example, that the French Revolution was a battering ram with twenty million wills behind it. It is the privilege and responsibility of missionaries to make the Kingdom of Christ on earth actually as well as virtually universal by using the unique means Christ instituted towards this end. The universal cause of man's Redemption, the Passion of Christ, must be applied to more and more individual souls through the missionary activity of the Church. The Liturgy is the effective instrument instituted for this purpose. For, as St. Thomas says in his tract on the Sacraments, Christ "by His Passion initiated the rite of the Christian religion, 'offering Himself as an oblation and victim to God.' " (Eph. 5). He says that "the salutary power of the sacraments is derived from the Divinity of Christ by His Humanity." In fact, "the whole of the rite of the Christian religion is derived from Christ's Priesthood."

164. This is the reason that at the outset of this study there was indicated not only on a natural basis the universal character of the Liturgy, but still more the Priesthood of Christ was exposed. The universalizing tendency of the Roman Liturgy was also pointed out by showing its classicism, and its supplanting of other forms. The logical and historical relationship of culture to worship is a mark of the universality, both as to human beings

and to the ages, of Liturgy. It has a universal appeal because, as we showed in treating of the emotional element in it, it integrates all of man, and catholicizes men by incorporating them in the Mystical Body. It purifies while stimulating the emotions through the arts. It enlightens the intelligence by revealing the End of life and the means to it through the Divine love story contained in Scripture and Tradition, and dramatized in the liturgical cycles for our edification, instruction and persuasion. The will is thus moved to make itself a victim in the interior oblation of Christ through the exterior rite of the Sacrifice. Thus the application of the universal cause becomes fruitful.

165. As a matter of fact, the Liturgy is universal because it is the Divinely instituted rite whereby the universal cause of all graces, of all light, of all love, and of all strength influences human life. Its influence is limited only by our dispositions and the designs of a wise and provident God. But just as a priest in sin, offering the Sacrifice, does not invalidate this sacred oblation, so our formalistic attitude cannot render ineffective the Redemptive Act of Christ memoralized for all men. This phase of its universality is seen in the Church's practice of offering Masses for the salvation of the whole world, for all of the faithful, living and dead, and the petitioning of God that the particular effects of the universal cause reach not only sinners, but even infidels, schismatics, heretics and the excommunicated, as well as for the actual members of the Mystical Body. (See again the *Propers* for the Masses for the Propagation of the Faith, the Conversion of St. Paul, and the feast of Christ the King). St. Paul asks, for example, (1 Tim. 2: 1-2) that we pray publicly for all men. Père Charles de Foucald, the hermit of the Sahara, followed this admonition as literally as does the Church officially. He often celebrated Mass, we are told, for the Musselmen. This was to prepare their souls to receive later the preaching of the Gospel. Officially the Church prays daily, at the end of low Masses all over the world, for the conversion of Russia. The *Agnus Dei* of the Mass is a reminder of this universal character of the Liturgy. It begs for the special application of the effects of the

Mysterium Fidei celebrated for all men, everywhere, from the beginning to the end of time.

166. We should, therefore, with great faith, supreme confidence and profound love unite with the interior offering of Christ and with all men, in this universal cause of all the spiritual and temporal blessings necessary and useful for salvation. At the same time we must remember, as St. Thomas after St. Augustine reminds us, that the material goods and political power after which so many are struggling only divide and isolate us. Matter is the individuating not the universalizing and unitive principle of life. All of us, for instance, at the same time, cannot enjoy the same house, or the same property, and the same bank account. But we can and should all live by the same truth, the same virtue, the same God, the same Christ. Spiritual goods, in other words, can belong fully to all at the same time, and to each. We trust this study has made that clear. For the Liturgy "*can* heal and save the world."

167. This universal remedy for the ills of society, this catholic and superabundant answer to the fundamental aspirations of men, can be beneficially used by us not only for our personal fulfillment, as suggested in this study, but also in a truly missionary manner. Both at home and in foreign countries, for example, we know there are many districts where Mass can be offered only once a month at the most. I know a pastor in Mexico who has fifteen missions, and no assistant. Even in our home missions there are similar conditions, where the faithful cannot have the Liturgy on all days of obligation. The history of the Church in this country, as well as abroad, proves that, as Père Garrigou-Lagrange has remarked, "the faithful who little by little cease to assist at Mass lose progressively the Christian sense, the sense of superior things, of those of eternity." Why not frequently offer Masses for those souls suffering from this disadvantage!

168. And in the spirit of the Mass for the Propagation of the Faith, ask that laborers be sent into the vineyards. We have seen in history that in times of crisis God has always sent the

saints fitting the universal needs of the times. Missionaries of the Faith, confidence and love which the Apostles had are universally needed today. Pray, "through the same Jesus Christ, Our Lord," that the world may in our day witness the reality which, we are told, some saints saw in vision. While they were participating in the Mass, they saw, at the moment of the Elevation of the chalice, the Precious Blood overflow, trickling down the arms of the priest. "Angels came with golden cups to collect the Precious Blood and carry it afar to those who have the greatest need to participate in the Redemption."

169. In the light of all this a magnificent passage from one of H. V. Morton's books may suggest that in and through the Liturgy we are a mighty army in array. The extract, by connotation, summarizes all we have said, especially indicating the secret of the universality of the Liturgy and its efficacy for the renewal of the face of the earth. The chapter from which this passage is quoted is entitled, "How Rome Awakens." Mr. Morton, at the time a non-Catholic, but not long after converted, wrote:

> The east flushes. Color comes back. Temples and palaces stand with the roofs in the first light and feet in the last shadows. The "tawny" Tiber is silver under dark bridges, and—listen—a bell! The churches are awake. Rome is one enormous church, therefore Rome is awake! The solemn bells call to early Mass. Rome's first thought is of God. . . . What makes Rome in the morning for two hours so remarkable? It . . . is . . . like a garrison town! You are for two hours conscious only of the Church. Modern things have not returned to the streets. You are in the Middle Ages, among monks and friars and slow wine-carts and ecclesiastical squads. . . . Most notable of all are the seminarists. . . . It is a League of Nations on parade. These young men behave like soldiers. There is no sloppy lounging off to a lecture as in a University town: each squad parades with a discipline under a leader, and marches two by two. . . . This activity is by 9:00 A.M. submerged beneath the normal traffic of a great city. It is there, but it is not visible! . . . so in Rome,

if you have ever seen this city awaken, you can never be unconscious of the undeviating discipline of the Church. Somewhere out of sight the thousands of young men who parade before breakfast are going through their Catholic exercises, and until you know this you have not seen Rome. *These are the legions which Rome has been sending out for centuries.* . . . They are the recruits of Roman Catholicism; and I can recommend no more depressing sight to an anti-Catholic than a 6:00 A.M. tour through the "Eternal City." There are Protestants who will regard the glimpse of Rome as the most dangerous thing in the world. There are men who will watch the holy platoons with the eyes of a John Knox. I merely report without comment one of the great facts of Europe; *a first hour of daylight which reveals an army on parade.*

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Study Outline

Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-49

The Liturgy is the gateway to the adventure and conquest of life. It is the channel of life and the Christian way of life. The Liturgy is the functioning of Christ's Priesthood by which the souls of men are saved.

The Church in the Liturgy appeals to the whole of man and to all men. And so the Liturgy makes use of the arts. As Pope Pius X said, the Church surrounds us with beauty that we may "pray on beauty." The liturgical purpose is the graphic representation of eternal truths. It is the application of the principle of the Incarnation that the purpose of the Incarnation may the more readily be realized. All the liturgical symbols and acts are to lift our minds and hearts to God, so purified that our minds are enlightened and our hearts inflamed.

The purpose of the Liturgy is to honor God and by so doing to sanctify man. In the Liturgy we praise God, and as St. Thomas says of this divine praise, it is not "to manifest our ideas but that we and others hearing may be led to reverence Him." In praying in the manner and spirit of the Church we are missionaries.

Questions

What relation has the Liturgy to Christ's Priesthood?
How does the Liturgy appeal to the whole man?
The practical relationship of worship to culture has always been through ritual. Explain.
What did St. Catherine of Siena mean in calling Christ the Bridge?
Why does the Liturgy make use of the arts?
What is the liturgical purpose?
What did Pius X mean by "praying on beauty"?
What are the effects in us of Christ's Priesthood?
What is the practical purpose of the Mystical Body?
The domain of the Liturgy is unsurpassed in range by any other science. Explain.

The Liturgical Year is a living reality. The Church is a living Church because Christ is a living Christ. We can have life only in so far as we participate in that Life. The Liturgy throughout its day, its week and its Christly year is the means to that end. The whole of the Liturgy, but in a special way the Instruction of the Mass has for its purpose the imparting of Christ's ideas as principles of living. It is to make us feel with the Church by giving us "this mind which was also in Christ Jesus."

No matter how Catholic a mind may be, it will not be a dynamic force without the good will. The Mass of the Faithful is to prove and perfect that will. It does so in the three integral parts of sacrifice, the Oblation, the Immolation or Consecration, and the Communication or Consummation.

In the Oblation the victim is set aside as sacred. It is the seed of the great Action. In it we offer gifts to God through the same channel through which He comes to us, Christ. In the Immolation Christ's Sacrifice becomes ours and we conform more and more to Christ. This is the great transforming action of the Immolation. In the Communication or Consummation Christ becomes one with us.

Questions

The Liturgical year is a means to what end?
What is the purpose of the Instruction of the Mass?
What does the Mass of the Faithful effect?
Name the three integral parts of the Sacrifice of the Mass.
Define sacrifice.
Christ's Sacrifice becomes ours in the Immolation. Explain.
How does sacrifice acknowledge the supremacy of God?
What did the imposition of hands on victims symbolize?
What puts the life of Christ within the reach of everyone?
A choice implies a sacrifice. Explain.

The death of Christ was the universal cause of human salvation but it had to be applied to every particular effect. The sacraments are the instrumental causes whereby this application is made. A sacrament is a threefold fruitful sign of grace; it is a sign of the past, the Passion of Christ the Source of its fruitfullness; the present, grace which is the effect of the sacrament; and the future which is sanctification and eternal life.

There is a triad at the basis of the sacramental system. Baptism, Confirmation and Holy Orders constitute it. They impress, deepen and perfect in the soul the character of Christ. This character is part of Christ's Priesthood. It makes us Christians or like unto Christ, and confers on us the commission to restore God to all phases of private and public life.

The Liturgy is universal because it is the divinely instituted rite whereby the Universal Cause of all graces influences human life. The Angus Dei of the Mass is a reminder of this universal character, for it begs for the special application of the effects of the Mysterium Fidei offered for all men everywhere. In and through the Liturgy we are a mighty army in array.

Questions

How is the death of Christ applied to every particular effect?
A sacrament is a threefold fruitful sign of grace. Explain.
What is the triad at the basis of the sacramental system?
What does the sacramental character confer on the individual?
Every created being has "obedience capacity." Explain.
What is man's obedience capacity?
Why are the sacraments necessary as the ordinary channels of grace?
What is meant by the "social sacraments"?
What is meant by the universal character of the Liturgy?
What limits the influence of the Liturgy?

The study outline and questions for "The Liturgy and the Missions," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

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